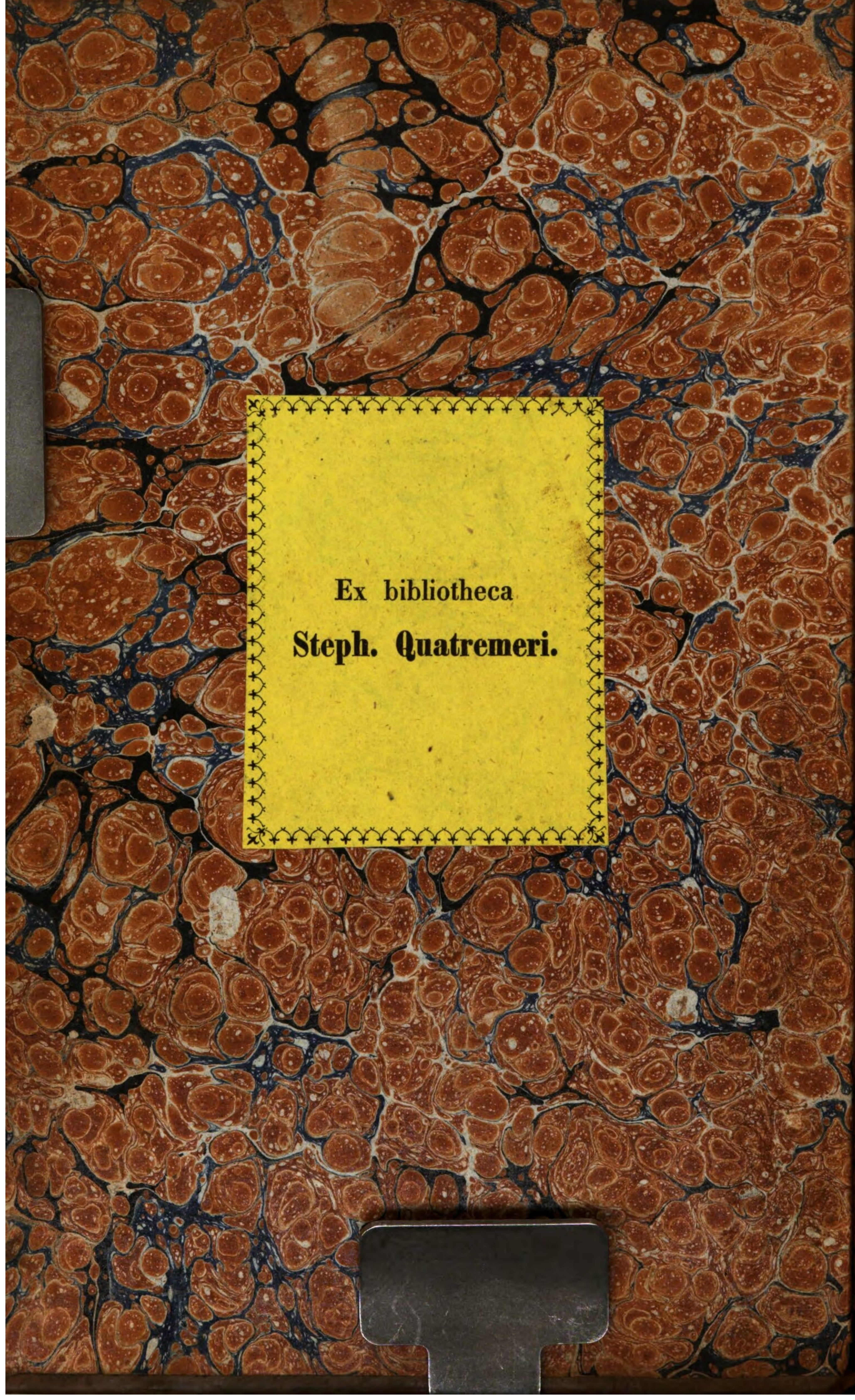


The background is a traditional marbled paper pattern, often called a 'stone' or 'shell' pattern. It features large, irregular, rounded shapes in shades of brown and tan, separated by a network of dark blue or black lines. The overall effect is organic and textured. A rectangular yellow label is pasted in the center, with a decorative black border consisting of a repeating small star or cross motif. The text on the label is in a classic serif font.

Ex bibliotheca
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et sedentem eo accesserunt ad eum
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— beati qui recessit̃u quoniam iam iherusalem est
recnatum celorum

AN
INTRODUCTION
TO THE
Critical Study and Knowledge
OF THE
HOLY SCRIPTURES.

BY THOMAS HARTWELL HORNE, A. M.

ILLUSTRATED WITH MAPS AND FAC-SIMILES OF BIBLICAL MANUSCRIPTS.

VOL. II. — PART II.

Appendix.

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INTRODUCTION
APPENDIX

THE JEWISH CALENDAR

BIBLIOTHECA
REGIA
MONACENSIS

THE UNIVERSITY OF CHICAGO

our September and October. The first month of the civil year 1711 has thirty days and corresponds with part of

APPENDIX.

No. I.

THE JEWISH CALENDAR.

(Referred to, Vol. I. p. 193.)

*THE following CALENDAR is abridged from Lamy's "Apparatus Biblicus *," with additions from the Calendar, printed by Calmet at the end of his Dictionary of the Bible. The observations on the weather are abridged from M. BUHLE's "Œconomical Calendar of Palestine," which is translated and inserted in the very valuable "FRAGMENTS," annexed to Calmet's Dictionary. These observations will enable us, in some degree, to regulate our notions of the employments and duties of the inhabitants of the Holy Land, as well as of their expectations concerning the seasons which they thought likely to occur, and of those numerous occupations which depend on the vicissitudes of summer and winter, of seed-time and harvest. It may be proper to add, that M. BUHLE drew up his Calendar from the writings of travellers of acknowledged authenticity, and of unquestionable veracity, who had traversed Palestine and the neighbouring countries.*

In this Calendar are inserted the festivals and fasts celebrated by the Jews; including not only those prescribed by the law of Moses, but likewise those which were not established until after the destruction of the temple, and those which are observed by the Jews to the present time. The lessons also are introduced which they were accustomed to read in the synagogues.—Those days, on which no festival or fast was celebrated, are designedly omitted.

TISRI, FORMERLY CALLED ETHANIM.

The first month of the civil year, the seventh month of the ecclesiastical year; it has thirty days, and corresponds with part of our September and October.

1. Rosch Haschana, the beginning of the civil year. The feast of trumpets, commanded in Leviticus. (Lev. xxiii. 24, 25. Num. xxix. 1. Jer. xli. 2.)—See Vol. I. p. 139.

* Lamy's Apparatus Biblicus, Vol. I. p. 155, et seq.

3. The fast of Gedaliah ; because Gedaliah, the son of Ahikam, and all the Jews that were with him, were slain at Mizpah. (2 Kings xxv. 25.) This is the fast that Zechariah calls the fast of the seventh month. (Zech. viii. 19.)

5. A fast. Twenty Israelites were killed ; Rabbi Akiba, the son of Joseph, was loaded with irons, and died in prison.

7. A fast, appointed on account of the golden calf. (Exod. xxxii. 6, 7, 8.)

The lessons for this day were Deut. xxvi. 1. to Deut. xxix. and the lxth chapter of Isaiah.

10. The fast of expiation. (Lev. xxiii. 27.)—See an account of it in Vol. I. p. 156—158.

14. The lessons for this day were from Deut. xxix. 10. to Deut. xxxi. 1. when the year had most Sabbaths ; and when fewest, the book was finished on this day. And from Isa. lxi. 1. to Isa. lxiii. 10.

15. The feast of tabernacles. (Lev. xxiii. 34, 35.) It lasted seven days, exclusive of the Octave, or eighth day.—See an account of it in Vol. I. p. 155, 156.

21. Hosanna Rabba, the seventh day of the feast of tabernacles ; or, the feast of branches.

The lessons for this day were from Gen. i. 1. to Gen. vi. 9. and from Isa. xlii. 5. to Isa. xliii. 11.

22. The Octave of the feast of tabernacles. (Lev. xxiii. 36.)

23. The solemnity of the law, in memory of the covenant and death of Moses. On this day Solomon's dedication was finished. (1 Kings viii. 65.)

28. The lessons were from Gen. vi. 9. to Gen. xii. 1. and from Isa. liv. 1. to Isa. lv. 5.

30. On this day the lessons were from Gen. xii. 1. to Gen. xviii. 1. and from Isa. xl. 27. to Isa. xli. 17. (This day is the fast held in commemoration of the murder of Gedaliah, whom Nebuchadnezzar made governor of Judea, after he had destroyed Jerusalem, according to Prid. Con. p. 1. b. 1. under the year 588).

State of the Weather and Productions during this Month.

During this month there is great heat in the day, and the nights are cold. Towards the end, rain often falls, being preceded by dark clouds from the west, and also by a whirlwind. (Compare Vol. I. p. 11.) This is the *early* or *former* rain, so often mentioned in the Scriptures. Should it fail to rain, the weather continues the same during the whole month. There is an abundance of ripe grapes and pomegranates. The inhabitants begin to plough and sow.

MARCHESVAN.

The second month of the civil year, the eighth month of the ecclesiastical year; it has only twenty-nine days, and corresponds with part of our October and November.

1. The new moon. (Calmet observes (in the Jewish Calendar, at the end of his Dictionary of the Bible) that the Jews always made two new moons for every month; the first of which was the last day of the preceding month; and the first day of the month was the second new moon of that month.)—See an account of this feast in Vol. I. p. 139.

3. The lessons for this day were from Gen. xviii. 1. to Gen. xxiii. 1. and from 2 Sam. iv. 1. to 2 Sam. iv. 38.

6. A fast, appointed on account of Zedekiah's having his eyes put out by the command of Nebuchadnezzar, after he had seen his children slain before his face. (2 Kings xxv. 7. Jer. lii. 10.)

8. The lessons for this day were from Gen. xxiii. 1. to Gen. xxv. 19. and from 1 Sam. i. 1. to 1 Sam. i. 32.

15. The lessons for this day were from Gen. xxv. 19. to Gen. xxviii. 10. and from Mal. i. 1. to Mal. ii. 8.

19. Fast to expiate the crimes committed on account of the feast of tabernacles.

23. A fast in memory of the stones of the altar which the Gentiles profaned, 1 Mac. iv. 46.

The lessons for this day were from Gen. xxviii. 10. to Gen. xxxii. 3. and from Hos. xi. 7. to Hos. xiv. 3.

25. A fast in memory of some places which the Cuthæans seized, and were recovered by the Israelites after the captivity.

In this month the Jews prayed for the rain, which they call Jore, or the autumnal rain, which was very seasonable for their seed. Genebrard pretends that they did not ask for this rain till the next month. Perhaps there might be no stated time for asking for it; that might depend upon their want of it. The Jews say it was in October; and it was called in general the autumnal rain, which season lasted three months.

State of the Weather and Productions during this Month.

Sometimes the rainy season does not commence till this month, being sometimes accompanied with thunder. Though the extreme heat is now abated, it still continues to be considerable through the day; but the air is much refreshed by cold in the night, which is so intense as to freeze the very heavy dews that fall. It is possible that Jacob alludes to these extremes in Gen. xxxi. 40. The early or former rains last for about three or four days; they do not fall without intermission, but in frequent showers. Wheat and barley are sown. The latter grapes are gathered.

CHISLEU, OR CASLEU.

The third month of the civil year, the ninth month of the ecclesiastical year; it has thirty days, and corresponds with part of our November and December.

1. The new moon.
2. Prayers for rain.
3. A feast in memory of the idols, which the Asmonæans threw out of the temple.
6. The lessons for this day were, from Gen. xxxii. 3. to Gen. xxxvii. 1. and the whole book of Obadiah, or from Hos. xii. 12. to the end of the book.
7. A fast, instituted because King Jehoiakim burned the prophecy of Jeremiah, which Baruch had written. (Jer. xxxvi. 23.) This fast Dr. Prideaux places on the 29th of this month. (See Con. p. 1. b. 1. under the year 685.) But Calmet places it on the 6th of this month, and makes the seventh of this month a festival, in memory of the death of Herod the Great, the son of Antipater. Scaliger will have it that it was instituted on account of Zedekiah's having his eyes put out, after his children had been slain in his sight.
10. The lessons for this day were from Gen. xxxvii. 1. to Gen. xli. 1. and from Amos ii. 6. to Amos iii. 9.
17. The lessons for this day were, from Gen. xli. 1. to Gen. xlv. 18. and from 1 Sam. iii. 15. to the end of the chapter.
25. The dedication of the temple. This feast lasted eight days.— See an account of it in Vol. I. pp. 159, 160.
25. The lessons for this day were from Gen. xlv. 18. to Gen. xlvii. 27. and from Ezek. xxxvii. 15. to the end of the chapter.

State of the Weather and Productions during this Month.

If the early rains have not already fallen, they certainly fall this month. The heat of the sun, though not so intense by day as during the two preceding months, is still violent; but the nights are extremely cold. This is the season for the general sowing of corn in Palestine.

THEBETH, OR TEBETH.

The fourth month of the civil year, the tenth month of the ecclesiastical year; it has but twenty-nine days, and corresponds with part of our December and January.

1. The new moon.
3. The lessons for this day were from Gen. xlvii. 27. to the end of the book, and the thirteen first verses of the second chapter of the first book of Samuel.
8. A fast on account of the translation of the Bible into Greek. Philo in his life of Moses says, that the Jews of Alexandria cele-

brated a feast on this day, in memory of the 72 Interpreters. But the Jews at present abominate that version.

9. A fast, the reason of which is not mentioned by the Rabbins.

10. A fast on account of the siege which the king of Babylon laid to Jerusalem. (2 Kings xxv.)

11. The lessons were the five first chapters of Exodus, and with them from Isa. xxvii. 6. to Isa. xxvii. 14. or else from Jer. i. 1. to Jer. ii. 4.

17. The lessons for this day were, from Exod. vi. 1. to Exod. x. 1. and from Ezek. xxviii. 25. to Ezek. xxx. 1.

25. The lessons for this day were from Exod. x. 1. to Exod. xiii. 17. and from Jer. xlvi. 13. to the end of the chapter.

28. A fast in memory of Rabbi Simeon's having driven the Sadducees out of the Sanhedrim, where they had the upper hand in the time of Alexander Jannæus; and his having introduced the Pharisees in their room.

State of the Weather and Productions during this Month.

The cold is frequently so piercing, that persons born in our climate can scarcely endure it. Rains, however, are more frequent than snows, which seldom remain all day upon the ground. The grass and herbs spring up after the rains.

SEBAT, SHEVET, OR SHEBAT.

The fifth month of the civil year, the eleventh month of the ecclesiastical year; it has thirty days, and corresponds with part of our January and February.

1. The new moon. In this month the Jews began to reckon the years of the trees which they planted, whose fruit was not to be eaten till after they had been planted three years. Calmet fixes the beginning of this year of trees to the 15th day of this month.

2. A rejoicing for the death of Alexander Jannæus.

3. Now is read from Exod. xiii. 17. to Exod. xviii. 1. and from Judg. iv. 4. to Judg. vi. 1.

A fast in memory of the death of the elders who succeeded Joshua, Judg. ii. 10.

8. A fast, because on this day died the just men who lived in the days of Joshua. (Judg. ii. 10).

10. The lessons were from Exod. xviii. 1. to Exod. xxi. 1. and the whole sixth chapter of Isaiah.

17. The lessons for this day were from Exod. xxi. 1. to Exod. xxv. 1. and Jer. xxxiv. from v. 8. to the end of the chapter.

23. A fast in memory of the insurrection of the other tribes against that of Benjamin, on account of the death of the Levite's wife. (Judg. xx.)

26. Now is read, from Exod. xxv. 1. to Exod. xxvii. 20. and from 1 Sam. v. 12. to 1 Sam. vi. 14.

29. Now is read, from Exod. xxvii. 20. to Exod. xxx. 11. and Ezek. xliii. from the 10th verse to the end of the chapter.

State of the Weather and Productions during this Month.

The cold is observed to vary in severity, according to the physical situation of the country. On high mountains it is intense, and their summits are covered with deep snow; but in the plain of Jericho the cold is scarcely felt; the winter there resembles spring. The winter in Palestine is chiefly remarkable for frequent showers, which fall more in the night than in the day-time. All kinds of corn are still sown. If the winter be mild, the *winter-fig* is still found on the trees, though stripped of their leaves.

ADAR.

The sixth month of the civil year, the twelfth month of the ecclesiastical year; it has only twenty-nine days, and corresponds with part of our February and March.

1. The new moon. Genebrard places the first-fruits on this day.

3. The lessons for this day were from Exod. xxx. 11. to Exod. xxxv. 1. and from 1 Sam. xviii. 1. to 1 Sam. xviii. 39.

7. A fast on account of the death of Moses, the lawgiver of the Jews. (Deut. xxxiv. 5, 6.)

9. A fast. The schools of Schammai and Hillel began to be divided.

12. The lessons are from Exod. xxxv. 1. to Exod. xxxviii. 21. and from 1 Sam. xvii. 13. to 1 Sam. xvii. 26. (This day is also a feast in memory of the death of Hollianus and Pipus, two proselytes and brothers, who chose rather to die than violate the law. Selden, l. 3. c. 13. de Syned. ex Megill. Taanith. Calmet's Calend.)

13. A festival on account of the death of Nicanor, (2 Mac. xv. 37.) Gen. places the fast of Esther (Est. iv. 16.) on this day.

14. Purim the first, or the Little Feast of Lots.

15. Purim the second, or the Great Feast of Lots. (Est. ix. v. 18.) See an account of these festivals in Vol. I. p. 159.

The dedication of the temple of Zorobabel (Ez. vi. 16.) was made in this month, but the day is not known.

18. Now is read from Exod. xxxviii. 21. to the end of the book; and from 1 Sam. vii. 50. to 1 Sam. viii. 21.

20. A fast in memory of the rain obtained of God, by one Onias Hammagel, in a time of great dearth.

25. The lessons were the five first chapters of Leviticus, and from Isa. xliii. 21. to Isa. xlv. 24.

28. A feast. The Grecian edict, which forbad the Jews the use of circumcision, recalled.

The intercalary month was inserted here, when the year was to consist of thirteen lunar months; and the month so added was called Ve-adar, that is, the second Adar.

State of the Weather and Productions during this Month.

This month is chiefly remarkable for rain. Snows also are frequent; but, towards the end of the month, the snows and winter colds cease. Barley is sometimes sown at Aleppo till the middle of this month; and numerous garden vegetables and wild herbs are in full blossom in the valleys.

ABIB, or NISAN.

The seventh month of the civil year, the first month of the ecclesiastical year; it has thirty days, and corresponds with part of our March and April.

1. The new moon. A fast on account of the death of the children of Aaron. (Levit. x. 1.)

3. The lessons were from Lev. vi. 1. to Lev. ix. 1. and from Jer. vii. 21. to Jer. viii. 4.

10. A fast on account of the death of Miriam. (Numb. xx. i.) On this day every one provided himself with a lamb against the fourteenth.

12. The lessons were from Lev. ix. 1. to Lev. xii. 1. and from 2 Sam. vi. 1. to 2 Sam. vii. 17.

14. The passover. The Jews now burn all the leavened bread they have in their houses. See an account of this festival in Vol. I. pp. 141—154.

15. The feast of unleavened bread.

16. The morrow after the feast of the passover. On this second day the Jews offered up to God the Omer, that is, the sheaf of the new barley-harvest, which was cut and carried into the temple with much ceremony. (See Vol. I. p. 154.) The fifty days of Pentecost were reckoned from this day.

19. The lessons were from Lev. xii. 1. to Lev. xiv. i. and from 2 Sam. iv. 42. to 2 Sam. v. 20.

21. The last day of the feast of unleavened bread.

26. A fast for the death of Joshua. (Josh. xxiv. 29.)

27. The lessons were from Lev. xiv. 1. to Lev. xvi. 1. and 2 Sam. vii. 3. to the end of the chapter.

29. Genebrard observes, that the Jews in this month prayed for the spring rain, or the latter rain, which was seasonable for their harvest. (Deut. xi. 14. Zech. x. 1.) This is that rain which the Hebrews call Malkosh, that is, the rain which prepares for the harvest, and makes the grain swell.

State of the Weather and Productions during this Month.

The spring or *latter* rains fall frequently. In the southern regions of the Holy Land the weather is for the most part temperate; but in the plain of Jericho the heat is so intense as to have caused the death of persons who were exposed to it. Towards the end of this month, the Jordan and other rivers swell from the rain, and the thawing of the snow on the summits of the mountains. Barley is ripe at Jericho, though but little wheat is in the ear.

JYAR, or ZIF.

The eighth month of the civil year, the second month of the ecclesiastical year; it has only twenty-nine days, and corresponds with part of our April and May.

1. The new moon.

3. The lessons were from Lev. xvi. 1. to Lev. xix. 1. and 17 verses of Ezek. xxii.

10. A fast for the death of Eli, and the taking of the ark. (1 Sam. iv. 18.)

11. The lessons were from Lev. xix. 1. to Lev. xx. 1. and from Amos ix. 7. to the end; or else from Ezek. xx. 2. to Ezek. xxi. 21.

14. The second passover (Num. ix. 10, 11.) in favour of those who could not, or were not suffered to celebrate the passover the last month.

19. The lessons were from Lev. xxi. 1. to Lev. xxv. 1. and from Ezek. iv. 15. to the end of the chapter.

23. A feast. Simon takes Gaza, according to Scaliger.

26. The lessons were from Lev. xxv. 1. to Lev. xxvi. 3. and from Jer. xxxii. 6. to Jer. xxxii. 28.

28. A fast for the death of Samuel, who was lamented by all the people. (1 Sam. xxv. 1.)

State of the Weather and Productions during this Month.

The latter rains are frequent, but cease towards the end of the month, when the sky is generally fair and serene. In the plain of Jericho the heat of the sun is excessive, though in other parts of Palestine the spring is most delightful; and on the sea-coast the heat is tempered by morning and evening breezes from the sea. The harvest depends on the duration of the rainy season. Barley is for the most part cut down this month, and wheat begins to ripen.

SIVAN, or SIUVAN.

The ninth month of the civil year, the third month of the ecclesiastical year ; it has thirty days, and corresponds with part of our May and June.

1. The new moon.
3. The lessons were from Lev. xxvi. 3. to the end of the book, and from Jer. xvi. 19. to Jer. xvii. 15.
6. The feast of Pentecost, which is also called the feast of weeks, because it fell just seven weeks after the morrow after the feast of the passover. See an account of it in Vol. I. pp. 154, 155.
10. Numbers is begun and read to ch. iv. v. 21. and from Hosea i. 10. to Hosea ii. 21.
15. A feast in memory of the victories of the Maccabees over the Bethsurites, 1 Mac. v. 52.
17. A feast for the taking of Cæsarea by the Asmonæans.
19. The lessons were from Num. iv. 21. to Num. viii. 1. and from Judg. ii. 2. to the end of the chapter.
23. A fast, because Jeroboam forbad the ten tribes, which obeyed him, to carry up their first-fruits to Jerusalem. (1 Kings xii. 27.)
25. A fast, on account of the murder of the Rabbins, Simon the son of Gamaliel, Ishmael the son of Elisha, and Ananias the Sagan, that is, the high priest's vicar.
26. The lessons were from Num. viii. 1. to Num. xiii. 1. and from Zech. ii. 10. to Zech. iv. 8.
27. A fast, because Rabbi Hanina, the son of Tardion, was burnt, and with him the book of the law.

State of the Weather and Productions during this Month.

The summer season commences this month, when the intense heat of the sun renders the earth barren, as a severe winter does with us. The heat rages most in the plain of Jericho : it is increased by north or east winds, and decreased by westerly winds. The snows on Mount Lebanon or Lebanus thaw rapidly. The wheat harvest takes place this month, though all the barley is sometimes not cut down. The early apples sometimes ripen towards the end. After the harvest, various garden herbs are sown.

THAMMUZ, or TAMMUZ.

The tenth month of the civil year, the fourth month of the ecclesiastical year ; it has only twenty-nine days, and corresponds with part of our June and July.

1. The new moon.
3. The lessons were from Num. xiii. 1. to Num. xvi. 1, and the second chapter of Joshua.

10. The lessons were from Num. xvi. 1. to Num. xix. 1, and from 1 Sam. xi. 14. to 1 Sam. xii. 23.

14. A feast for the abolition of a pernicious book of the Sadducees against the oral law and traditions.

17. The fast of the fourth month, because the tables of the law were broken, the perpetual sacrifice ceased, Epistemon burned the law, and set up an idol in the temple. (Exod. xxxii. 19.) (See Prid. Con. p. 1. b. 1. under the year 588.)

19. The lessons were from Num. xix. 1. to Num. xxii. 2, and the eleventh chapter of Judges to the 34th verse.

26. The lessons were from Num. xxii. 2. to Num. xxv. 10, and from Mic. v. 7. to Mic. vi. 9.

29. The lessons were, from Num. xxv. 10. to Num. xxx. 2. and from 1 Sam. xviii. 46. to the end of the chapter.

State of the Weather and Productions during this Month.

The weather is intensely hot; there is no cold, not even in the night-time; so that travellers pass whole nights in the open air without inconvenience, and the inhabitants pass their nights on the flat roofs of their houses. The early figs, both black and white, and the early apples, ripen this month.

AB.

The eleventh month of the civil year, the fifth month of the ecclesiastical year; it has thirty days, and corresponds with part of our July and August.

1. The new moon. A fast on account of the death of Aaron the high-priest. (Num. xxxiii. 38.)

3. The lessons were from Num. xxx. 2. to Num. xxxiii. 1, and from Jer. i. 1. to Jer. ii. 4.

9. The fast of the fifth month, because the temple was first burnt by the Chaldees, and afterwards by the Romans, on this day; and because God on this day declared in the time of Moses that none of those who came out of Egypt should enter into the land of promise. (Num. xiv. 29. 31.)

12. The book of Numbers is now finished; and from Jer. ii. 4. to Jer. ii. 29. is also read.

18. A fast, because in the time of Ahaz the evening lamp went out. Genebrard calls this lamp the Western Lamp.

20. Deuteronomy is begun and read from i. 1. to iii. 23, and the first chapter of Isaiah to verse 28.

21. Selden asserts that this was the day that all the wood which was wanted in the temple was brought into it; but others think that this was done in the next month.

24. A feast for the Maccabees having abolished that law of the Sadducees whereby sons and daughters inherited alike.

28. The lessons were from Deut. iii. 23. to Deut. vii. 12, and Isa. xl. to verse 27.

State of the Weather and Productions during this Month.

The weather is much the same in the preceding month, except that the heat is still more intense; but it is much less at Jerusalem than in the plains of Jericho. Libanus or Lebanon is for the most part free from snow, except in the caverns and defiles where the sun cannot penetrate. Dates ripen at Jericho.

ELUL.

The twelfth month of the civil year, the sixth month of the ecclesiastical year; it has but twenty-nine days, and corresponds with part of our August and September.

1. The new moon.

3. The lessons were from Deut. vii. 12. to Deut. xi. 26, and from Isa. xlix. 14. to Isa. li. 4.

7. The dedication of the walls of Jerusalem by Nehemiah.

12. The lessons were from Deut. xi. 27. to Deut. xvi. 18, and from Isa. liv. 11. to Isa. lv. 4.

17. A fast, because of the death of the spies who brought up the evil report of the land of promise. (Num. xiv. 36, 37.)

20. The lessons were from Deut. xvi. 18. to Deut. xxi. 10, and from Isa. li. 12. to Isa. lii. 13.

21. The festival of wood-offering (*xylophoria*). See an account of it in Vol. I. p. 160.

22. A feast in memory of the punishment of the wicked and incorrigible Israelites.

28. The lessons were from Deut. xxi. 10. to Deut. xxvi. 1, and Isa. liv. to verse 11.

29. This is the last day of the month, on which the Jews reckoned up the beasts that had been born, the tenths of which belonged to God. They chose this day to do it in, because the first day of the month Tisri was a festival, and therefore they could not tithe a flock on that day.

State of the Weather and Productions during this Month.

The sky continues serene and fair; the heat of the weather, as in the preceding month, is extreme. The cultivated figs ripen at Jerusalem, and the cultivated olives at Jericho. The grapes are also ripe; and all travellers are unanimous in their admiration of the size of the clusters, and the sweetness of the grapes.

No. II.

(Referred to, Vol. I. p. 682.)

A LIST OF THE PRINCIPAL COMMENTATORS

And Biblical Critics of Eminence ; with Bibliographical and Critical Notices, extracted from authentic Sources.

A COMPLETE History of Commentators would require a volume of no ordinary dimensions. The present list is therefore necessarily restricted to an account of the *Principal Commentaries* and *Critical Works* illustrating the Holy Scriptures. The reader who may be desirous of prosecuting this subject more at length will find much interesting information in Rosenmüller's *Historia Interpretationis Librorum Sacrorum in Ecclesia Christiana*, 8vo, of which four volumes only have yet appeared at Leipsic, 1795—1809. This elaborate work treats exclusively on the early commentators. Father Simon's *Histoire Critique du Vieux Testament*, 4to, 1680, (liv. iii. pp. 416—466), and his *Histoire Critique des Principaux Commentateurs du Nouveau Testament*, 4to, Rotterdam, 1689, contain many valuable strictures on the Expositors of the Old and New Testaments, up to his own time. The merits and demerits of commentators are likewise discussed in Walchius's *Bibliotheca Theologica Selecta*, vol. iv. pp. 369—931 ; in Ernesti's *Institutio Interpretis Novi Testamenti*, part iii. cap. ix. pp. 278—311 ; and in Morus's *Acroases Academicæ*, vol. ii. pp. 204—340 ; Rambach, in his *Institutiones Hermeneuticæ*, pp. 663—726 ; Professor Keil, in his *Elementa Hermeneutices Novi Testamenti* (8vo, Leipsic, 1811), pp. 159, *et seq.* and Professor Beck, in his *Monogrammata Hermeneutices Librorum Novi Fæderis* (8vo, Lipsiæ, 1803), part. i. pp. 168, *et seq.* respectively notice the principal expositors of the Scriptures, particularly those written in the German language, which being understood by few biblical students in this country, all commentaries in that tongue are necessarily omitted in the following bibliographical notices of commentators.

SECTION I.

SCHOLIA ON THE ENTIRE BIBLE, OR THE GREATER PART THEREOF.

1. JOANNIS MARIANÆ Scholia in Vetus et Novum Testamentum, folio, Paris, 1620.

2. HUGONIS GROTHII Annotationes ad Vetus et Novum Testamentum.

The Scholia on the Old Testament were first published at Paris, in 1644 ; and those on the New Testament at the same place, in three volumes, in 1641, 1646, and 1650. They are also to be found in the fourth volume of his *Opera Theologica*, (Basil, 1732,

folio), as well as in the *Critici Sacri*, and in Calovius's *Biblia Illustrata*. They were republished in 4to, with numerous corrections by Vogel, vol. i., Halæ, 1775; vol. ii. and vol. iii. were published in 1776 by Doederlein, who, in 1779, published an *Auctarium* also in 4to, which was separately sold under the title of *Scholia in Libros Poeticos Veteris Testamenti*. An edition of them was edited by Mr. Moody, in two vols. 4to, London, 1727; and his Scholia on the New Testament were reprinted at Erlang in 1755, and following years, in 4to. We have been thus minute in stating the editions of Grotius's Scholia, on account of their intrinsic value. Father Calmet has criticised many parts of them with great severity, particularly his preface to and explanation of the Canticles: they are, however, recommended to the attention of biblical students by the late eminently learned Bishop of Landaff (Dr. Watson). "Grotius," says Dr. Doddridge, "has done more to illustrate the Scriptures, by what is generally called profane learning, than perhaps almost all the other commentators put together: nevertheless, he too often gives up prophecies, which, in their original sense, relate to the Messiah. His notes on some texts are large and learned dissertations, which might have profitably been published by themselves." "His learning," says an eminent biblical critic of the present day, "was very extensive; his erudition profound; and his moderation on subjects of controversy highly praise-worthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the sacred writings. He is, perhaps justly, suspected of Socinian sentiments; and is, in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual." (Dr. A. Clarke *). On the New Testament, Grotius is particularly valuable for understanding the history and Hebraisms.

3. DIODATI (John) Annotations on the Bible, translated from the Italian, folio, London, 1664.

Diodati was an eminent Italian divine and reformer in the early part of the 17th century: his annotations are properly *Scholia*, rather practical than critical, but containing many useful hints; a considerable portion of them was introduced into the "Assembly's Annotations" noticed in a subsequent page.

4. JO. CHRIST. FRID. SCHULZII et GEO. LAUR. BAUERII Scholia in Vetus Testamentum, 8vo, 10 vols. Norimbergæ, 1781. 4. 5. 1790—96.

The three first volumes only of these learned Scholia were *ostensibly* written by Professor Schulze †, who states in his preface, that, in imitation of Rosenmüller's Scholia on the New Testament, he undertook similar short notes on the Old Testament. For this purpose, he has made extracts from the best philological and critical Scholia, chiefly from German works which are not readily accessible or intelligible by foreigners: this is no small advantage; and, independently of it, Schulze has added numerous critical notes of his own, beside the contributions of his learned friends. (Maty's Review, vol. v. pp. 406—412.) On the death of Schulze, Professor Bauer continued the work, and published the remaining seven volumes on the same plan.

* The references above, as well as in the following pages, to Drs. Doddridge and Adam Clarke, are, to the "Lectures on Preaching" of the *former*, inserted in the fifth volume of his detached works, printed at Leeds, 1804, pp. 471, *et seq.*, and to the "General Preface" of the *latter*, prefixed to vol. i. of his Commentary on the Bible, which is noticed in a subsequent page.

† Jahn affirms that they were not written by Schulze himself, but by Schoder under his name: and he further adds, that, in general, on difficult passages, an antient and a modern interpretation is given, and the decision between them is left to the reader's judgment. Jahn, *Enchiridion Hermeneuticæ Generalis*, p. 173. Whether Schoder or Schulze wrote the first three vols. is not material now to know: useful as the work unquestionably is, the reader should be informed that the author has adopted the *fashionable* hypothesis of many German divines, that Moses was a clever *mythologue*, who compiled his history from certain mythi or traditional narratives! This hypothesis is also adopted by Rosenmüller, and by Dathe; and it was embraced by the late Dr. Geddes in his version of the Bible. See it examined, and (we trust satisfactorily) refuted, pp. 35—38 of this volume.

5. ERNEST. FRID. CAR. ROSENMÜLLERI Scholia in Vetus Testamentum, 8vo, edit. altera, 1795—1816, 17 vols. Scholia in Novum Testamentum, 8vo. edit. nova, Norimbergæ, 1801—1808, 5 vols.

In these improved editions of his invaluable Scholia, Rosenmüller has availed himself of every possible aid which his own researches, or those of his friends, could procure for him. In this country they are now beginning to be known; but in Germany they have had a very extensive circulation. The author of the present work is indebted to Rosenmüller for many valuable observations on the Analysis, &c. of the Sacred Writings.

6. REEVES. The Holy Bible, containing the Old Testament and the New, translated out of the original tongues, and with the former translations diligently compared and revised. London, printed for John Reeves Esq., one of the Patentees of the office of King's Printer, royal 4to, 9 vols. royal 8vo, 9 vols. crown 8vo, 9 or 10 vols.

Although the beautiful editions of the Bible here noticed do not profess to be commentaries, yet as they are accompanied by short explanatory and philological Scholia, it would be injustice towards Mr. Reeves's splendid and public-spirited efforts to render the Scriptures attractive to the higher classes, were we to pass them in silence. On this account Mr. Reeves's editions may justly claim a place in the present list of Scholiasts on the Bible. His notes are selected with great judgment from the labours of Bishop Patrick, Lowth, Whitby, and others; and his mode of printing the text is admirable. The historical parts, which are in prose, are printed in continuous paragraphs; and the poetical parts are divided into verses. Each book is divided into sections, conformable to the natural divisions of the several subjects; and, to facilitate reference, the chapters and verses are distinctly pointed out in the margin. There is a learned preface to all the editions. In our analysis of the different books of Scripture, particularly of the Old Testament, we have frequently adopted Mr. Reeves's sectional divisions, which are for the most part very judiciously made. It may be proper to add, that the printing of Mr. Reeves's editions was executed by Messrs Bulmer & Co., and by Mr. Bensley, and may safely challenge competition with the most beautiful specimens of British typography. There are some copies extant in four volumes, 8vo, without the Scholia.

SECTION II.

JEWISH COMMENTATORS.

A few only of the Jewish Rabbins have illustrated every individual book of the Old Testament: the following are those held in the highest estimation by the Jews*.

1. Rabbi SOLOMON JARCHI, Ben Isaac, usually cited as RASCHI from the contraction of his names, was a native of Troyes in Champagne: he wrote commentaries on the entire Bible, as well as the chief part of the Talmud, and from his extensive learning is accounted one of the most learned Jewish expositors. His style, however, is so exceedingly obscure as to require an ample comment to make it intelligible. He died A. D. 1180. Many of his commentaries have been printed in Hebrew, and some have been translated into Latin by Christians, as that on Esther by Philip Daquin, that on Joel by

* In this account of the Jewish Expositors, we have chiefly followed Carpzov, in his *Introductio ad Libros Canonicos Veteris Testamenti*, pp. 35 et seq., and De Rossi's scarce work, entitled *Bibliotheca Judaica Antichristiana, quâ editi et inediti Judæorum Libri recensentur*. Royal 8vo, Parma, 1800. Wolfius has also treated on the Jewish Commentators, in his *Bibliotheca Hebræa*, tom. ii. p. 368, et passim. For an account of the Chaldee Paraphrases, see Vol. I. pp. 256—262, *supra*.

Genebrard, and those on Obadiah, Jonah, and Zephaniah by Pontac. A German version of his entire Commentary on the Pentateuch, and on some other books of the Old Testament, was published by Breithaupt, in 4to, at Gotha, in 1710.

2. Rabbi ABRAHAM ABEN EZRA was a native of Spain, and flourished in the twelfth century: his Commentaries on the Scriptures, written in an elegant style, are much esteemed both by Jews and Christians.

3. Rabbi DAVID KIMCHI was also a native of Spain, and flourished towards the close of the twelfth century: he wrote Commentaries on the Old Testament, which are highly valued, particularly that on the prophet Isaiah.

4. Rabbi LEVI BEN GERSHOM, a Spanish Jew, was contemporary with Kimchi: his Commentaries on the Scripture, especially on the Pentateuch, are much esteemed. He accounted for the miracles from natural causes.

5. Rabbi ISAAC ABARBANEL, or ABRAVANEL, a Portuguese Jew, flourished in the fifteenth century, and wrote Commentaries on the Pentateuch, the whole of the Prophets, and some other books of Scripture: notwithstanding his inveterate enmity against Christianity, his writings are much valued by Christians, and are highly extolled by the Jews.

6. Rabbi SOLOMON ABENMELECH, a native of Spain, flourished in the sixteenth century, and wrote Scholia on the whole of the Old Testament, in which he has interspersed the best of Kimchi's Grammatical Observations.

The commentaries of these Rabbins are inserted in the *Biblia Rabbinica*, published by Bomberg at Venice, in 4 vols. folio, 1518, and again in 1525 and 1526, and in Buxtorf's edition, printed at Basle, 1618, in 4 vols. folio.

7. Rabbi MOSES BEN MAIMON, usually called Maimonides, though not a commentator on the whole of the Old Testament, ought not to be omitted, on account of his *Moreh Nevochim*, or Teacher of the Perplexed, a valuable work that explains difficult phrases, passages, parables, and allegories. The best edition of this work is that of Basil, 1629, 4to. His *Porta Mosis* was edited by Pococke (in Arabic and Latin) at Oxford, 1645, 4to, and his Treatises, *De Jure Pauperis*, &c. (Heb. and Lat.) by Prideaux, Oxford, 1679; and *De Sacrificiis*, 4to, London, 1683.

Several parts of the works of the above-mentioned Rabbins have been printed in a separate form; viz.

1. ABARBANEL. *Commentarius in Pentateuchum*, curâ Henrici Van Bashuisen, folio, Hanover, 1710.

Ejusdem, *Commentarius in Prophetas priores*, curâ Augusti Pfeiffer, folio, Lipsiæ, 1686.

Ejusdem, *Commentarius in Hoseam*, Latine, cum notis, Fr. ab Husen. Lugd. Bat. 1686.

Ejusdem, *Commentarius in Nahum*, curâ J. D. Sprecheri. 4to, Helmstadt, 1703.

2. ABENMELECH. *Ex Michlal Jophi seu Commentario R. Salom. Abenmelech in Veteris Testamenti Libros*, una cum spicilegio R. Jac. Abendanæ, particula, complectens prophetiam Jonæ. Heb. et Lat. edente Ernest. Christ. Fabricio. 8vo, Gottingen, 1792.

3. **JARCHI.** R. Sal. Jarchii Commentarius in omnes Veteris Testamenti Libros, versus et illustratus a Jo. Frid. Breithaupto, 3 vols. 4to, Gothæ, 1713.

4. **KIMCHI.** R. D. Kimchii Commentarius in Jesaiam, Latine versus a Cæsare Malamaneo, 4to, Florence, 1774.

5. **MALACHIAs,** cum Commentariis Aben Ezra, Jarchii et Kimchii disputationibus. Curâ Sam. Bohl. 4to, Rostock, 1637.

7. **HOSEAs,** illustratus Chaldaica Versione et philologicis celeberrimum Rabbiorum Raschi, Aben Ezra, et Kimchii Commentariis, 4to, Helmstadt, 1702. Reprinted at Gottingen, 1780.

8. **JOEL et OBADIAH,** cum paraphrasi Chaldaica, Masora, et Commentarius trium Rabbiorum. Heb. et Lat. curâ Jo. Leusden, 4to, Utrecht, 1657.

9. **JOHANNIS MERCERI** Commentarii in Vates quinque priores, quibus adjuncti sunt R. Sal. Jarchi, Aben Ezra, et Dav. Kimchii Commentarii, ab ipso Latinitate donati, editio altera, curâ G. C. Bürklini, Gissæ, 1695.

10. **J. B. CARPZOVII** Collegium Rabbifico-Biblicum in libellum Ruth, 4to, Lipsiæ, 1703.

SECTION III.

COMMENTARIES BY THE FATHERS AND DOCTORS OF THE CHRISTIAN CHURCH PREVIOUSLY TO THE REFORMATION.

Learned men are by no means agreed as to the degree of authority to be conceded to the writings of the fathers of the Christian church; by some they are depreciated beyond measure, while on the other hand they are estimated as repositories of every thing that is valuable in sacred literature. It is however a singular circumstance, that, in almost all theological controversies, both parties are desirous of having the fathers on their side. Considering the question, then, without prejudice or predilection, we may safely assume, that the primitive fathers were men eminent for their piety and zeal, though occasionally deficient in learning and judgment; that they may be relied upon in general for their statements of facts, but not invariably for the constructions which they put upon them, unless in their expositions of the New Testament, with whose language they were intimately acquainted; and that they are faithful reporters of the opinions of the Christian Church, but not always the most judicious interpreters of Scripture. "The labours of the fathers," says Luther, "demand our veneration; they were great men, but nevertheless they were men liable to mistake, and they have committed mistakes*." As repositories, therefore, of Christian antiquity, as preachers of Christian virtue, and as defenders of the true Christian doctrine, they may still be very advantageously consulted; but it is in the character of expositors of Holy Writ that we are now to con-

* Labores patrum venerari decet; fuerunt magni viri, sed tamen homines qui labi potuerunt, et lapsi sunt. Martin Luther. Comment. in Gen. ii. p. 27.

sider the fathers of the church ; and in this character we may profit by them, if we do not expect that from them which they could not have. The fathers applied themselves to the reading of the Scriptures with undivided attention, with intense thought, and with holy admiration, as to that which was alone worthy to be studied. No part of Scripture was neglected by them ; they were so earnestly intent upon it, that not a jot or tittle escaped them. This, with the advantages which they had (especially the Ante-Nicene fathers) in point of languages and antiquities, could not fail to produce remarks which it must be very imprudent in any age to neglect. The mistakes, charged upon the fathers in their expositions of the Old Testament, originated in their being misled by the Septuagint version, which their ignorance of Hebrew, together with their contempt of the Jews, and their unwillingness to be taught that language by them, induced them to trust implicitly. And that excess of allegorical interpretation into which some of the ancients ran, was probably occasioned by their studying, with a warm imagination, prophecies and types, parables and allusions, and by our Saviour's not developing the whole of his plan during his lifetime *.

The following are the principal commentators on the sacred writings, who are to be found among the primitive fathers and doctors of the Christian church.

1. ORIGEN flourished in the latter part of the second and through the first half of the third century: he was a native of Alexandria, where he chiefly resided, and was distinguished not more by his learning than by his piety and eloquence. He wrote *Commentaries* on the Old and New Testaments, the greater part of which is now lost: the best edition of what has been preserved was published by Huet at Rouen, 1668, in 2 vols. folio ; and in the Benedictine edition of his works, in 4 vols. folio, Paris, 1733—1759. He also wrote *Scholia* or short notes explanatory of difficult passages of Scripture, in which he chiefly attended to the literal sense. Of these *Scholia* some extracts only are preserved in the collection made by Gregory Nazianzen and Basil the Great, entitled *Philocalia*, and published at Paris in 1618, 4to. His *Homilies*, in which he addressed himself to the capacities of the people, as well as his numerous other works, both practical and controversial, our limits permit us not to detail ; and his critical labours on the sacred writings are noticed in another part of this work †. In the commentaries above mentioned, Origen gave full scope to his learning and imagination, in what appeared to him to be the historical, literal, mystical, and moral sense of the Bible ‡. Origen's grand fault is that of allegorizing the Scriptures too much ;

* Dr. Hey's *Norrisian Lectures*, vol. i. pp. 105 — 118. *Quarterly Review*, vol. xiii. pp. 183 — 188.

† See vol. i. pp. 272 — 276.

‡ Jahn's *Enchiridion Hermeneuticæ Generalis*, pp. 163, 164. A further account of Origen's expository labours may be seen in Ernesti's *Institutio Interpretis Novi Testamenti*, pp. 286, 287, and in Morus's *Acroases super Hermeneutica Novi Fœderis*, tom. ii. pp. 230 — 236 ; in Rosenmüller's *Historia Interpretationis Librorum Sacrorum*, tom. iii. pp. 17 — 156., and Simon's *Hist. Crit. du Vieux Test.* liv. iii. ch. ix. pp. 439 — 442.

and this method of interpretation he adopted from the Alexandrian philosophers, in the hope of establishing an union between Heathen philosophy and Christian doctrine. His fundamental canon of criticism was, that, wherever the literal sense of Scripture was not obvious, or not clearly consistent with *his* peculiar tenets, the words were to be understood in a spiritual and mystical sense; a rule by which he could easily incorporate any fancies, whether original or borrowed, with the Christian creed. Mosheim has justly characterized this father as one of the most eminent of the writers of the third century, who distinguished themselves by their learned and pious productions; and as “a man of vast and uncommon abilities, the greatest luminary of the Christian world that this age exhibited to view. Had the justness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet, such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men*.”—The best edition of Origen’s works is that of Father De la Rue, in 4 vols. folio; Paris, 1733–59: reprinted by M. Oberthur at Wurzburg, in 15 vols. 8vo, 1780 and following years.

2. JOHN CHRYSOSTOM, who flourished in the fourth century, was a pupil of Diodorus of Tarsus, who had himself been a disciple of Origen’s. He wrote homilies on the greater part of the Old Testament, and on the whole of the New Testament, with the exception of the Catholic epistles. His homilies on the New Testament are every way preferable to those on the Old. Ernesti is of opinion, that none of the productions of the fathers are equal to those of Chrysostom on St. Paul’s Epistles; and that all subsequent Greek commentators on them have exclusively followed him. On the historical books, his commentary on St. Matthew is incomparably the best and most copious, and is particularly worthy of being perused. Chrysostom’s manner of expounding is this: he first takes a verse of Scripture, which he explains; and then investigates and elucidates the meaning of particular words, pointing out the scope of the sacred author, whose style and genius he examines, and rendering all Hebraisms by equivalent intelligible Greek expressions. He throughout adheres to the literal sense, which he maintained to be the true one. The homilies are found in the beautiful *Editio Princeps* of his works published by Sir Henry Savile, in 8 vols. folio, Eton, 1612; and Montfaucon’s edition, which is the best, published at Paris in 13 vols. folio, 1718—1738. An admirable French translation of a selection from Chrysostom’s Homilies, and other works, was printed by Auger at Paris, 1785, in 4 vols. 8vo. In 1807, Matthæi published 52 of his homilies at Moscow, in 8vo, with various readings, a commentary and index †.

* Mosheim’s *Eccl. Hist.* vol. i. p. 270, edit. 1806.

† Several editions of Chrysostom’s Homilies are enumerated by Harles, in his *Brevior Notitia Literaturæ Græcæ*, pp. 739—741; to which work, as well as to those of Ernesti and Morus, above referred to, we are chiefly indebted for the following notices of the Greek fathers.

3. **THEODORET**, Bishop of Cyrus or Cyropolis in Syria, wrote in the fifth century: though he chiefly follows Chrysostom in his commentary on St. Paul's Epistles, he has added many new and striking observations of his own, and has successfully vindicated many passages against the Arians, and other sectaries of his time. The best edition of his works is that published by Schulz and Noesselt, Halæ, 1769—1774, in 5 vols. 8vo.

4. **THEOPHYLACT**, metropolitan of Bulgaria, flourished in the 11th century: his Scholia on the principal books of Scripture are chiefly abridged from Chrysostom. Those on the Gospels, Acts, and St. Paul's Epistles, are particularly valuable. The best edition of his works is that published at Venice, 1754—1763, in 4 vols. folio. The fourth volume contains a commentary on the Psalms by Euthymius Zigabenus.

5. **ŒCUMENIUS**, Bishop of Tricca in Thessaly, towards the close of the tenth century, wrote commentaries on the Acts of the Apostles, and the whole of the Epistles. His work is a judicious compilation from Origen, Chrysostom, Eusebius, and others. It is worthy of observation, that the controverted clause in St. John's First Epistle (1 John v. 7.) was not known to this writer. The best edition is that of Paris, 1631, in 2 vols. folio.

6. **EUTHYMIUS ZIGABENUS**, a monk of Constantinople, in the early part of the twelfth century, wrote commentaries on different parts of the Bible, which have not all been printed. His principal work is a commentary on the four Gospels, published by Matthæi at Leipsic, in 1792, in 3 vols 8vo, from a Moscow manuscript. His commentary on the Psalms was published with the works of Theophylact.

7. Very similar to the works of Theophylact and Œcumenius, above noticed, are the **CATENÆ**, or Commentaries on the Scriptures, consisting of separate passages or interpretations of the fathers, reduced to the order of chapters and verses of the books: they are denominated *Catenæ*, because, as a chain is composed of several links connected together, so these compilations consist of numerous different passages, or the sentences and expositions of different writers, so connected together as to form one continued work. The earliest compiler of a Catena was Procopius of Gaza, whose entire work on the Scriptures has never been printed, though particular portions have been published, as his Catena on the Octateuch, or eight first books, in Latin, Tiguri (Zurich) 1555, folio; on the two books of Kings and Chronicles, Gr. Lat. 4to. Lug. Bat. 1620; a specimen of his Catena on the Heptateuch, or seven first books, and on the Song of Solomon, edited by Ernesti, Leipsic, 1785, 4to; on Isaiah, edited by Courtier, folio, Paris, 1580. Procopius was followed by Olympiodorus, who is supposed to have flourished in the seventh century: his Catena on the Book of Job was published at Venice in 1587, 4to. A Catena on Job, Psalms, Matthew, and John, was printed by Plantin at Antwerp, in Greek and Latin, in seven vols, folio, 1630 and following years. One of the most valuable works of this kind is the Catena of Nicephorus on the Octateuch, the two Books of Samuel, and the two Books of Kings: it is a compilation from fifty-one writers, and was published in Greek,

in two vols. folio, at Leipsic, 1792. Possin and Corderius published a Catena in Greek and Latin, on the Four Evangelists, in 1628, 1630, 1646, and 1647, at Antwerp and Thoulouse, in four large folio volumes; and a Greek Catena of Victor, a presbyter of Antioch, and other fathers, on the Gospel of St. Mark, was edited by Matthæi, at Moscow, 1775, in 2 vols. 8vo*.

8. JEROME, of all the Latin fathers, has rendered the most important services to the Christian world, by his elaborate Commentary on the Scriptures, and his prefaces to the different books. His commentary on the Prophets is reckoned the best part of his works: his valuable Latin version of the Scriptures has already been noticed †. The principal editions of this eminently learned father's works are those of Paris, 1693—1706, in five vols. folio, and of Verona, 1734—1742, in eleven vols. folio.

9. HILARY, Bishop of Poitiers, in the fourth century, wrote Commentaries on the Psalms, and on the Gospel of St. Matthew, which are extant in the Paris edition of his works, 1693, folio, and in that printed at Verona, 1730, in two vols. folio. These Commentaries consist more of what he borrowed from Origen, than of the results of his own studies; and on this account Morus is of opinion, that little assistance can be derived from consulting them. This author must not be confounded with Hilary, surnamed the Deacon, from the office which he filled in the church of Rome, in the middle of the fourth century; and who wrote a Commentary on St. Paul's Epistles, which is printed in the second volume of the Benedictine edition of Ambrose's works (Paris, 1686—1690, 2 vols. folio), to whom they are erroneously ascribed.

10. AUGUSTINE, the celebrated Bishop of Hippo in Africa, in the fourth century, wrote several Treatises on the Scriptures, and particularly Commentaries on the Psalms, neither of which are now held in much estimation, notwithstanding the high rank he holds in ecclesiastical history. His piety, indefatigable application, sublime genius, unwearied pursuit of truth, and the acuteness of his wit, are universally allowed. "It is however certain," says Mosheim, "that the accuracy and solidity of his judgment were by no means proportionable to the eminent talents now mentioned; and that, upon many occasions, he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his real sentiments: and hence also the just complaints which many have made of the contradictions that are so frequent in his works, and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of

* Morus (tom. ii. p. 253), has enumerated several catenæ on particular parts of the New Testament. The best account of these compilations is to be found in Ittigius's *Tractatus de Catenis Patrum*, Leipsic, 1707, 8vo: and in Noesselt's *Observationes de Catenis Patrum Græcorum in Novum Testamentum*. Halæ, 1762. 4to. See also Walchii *Bibliotheca Theologica*, vol. iv. pp 388—391.

† See vol. i. pp. 293, 294, *supra*.

attention and diligence*.” Jahn has remarked that the genius of Augustine resembled that of Origen rather than that of Jerome, to both of whom he was greatly inferior in learning, being totally ignorant of Hebrew, and but moderately versed in Greek†. His Treatises on the Scriptures form the third, and his Commentaries on the Psalms the fourth volume of the Benedictine edition of his works. He accommodates the Scriptures more frequently to his own ideas, than he accommodates these to the former, and is perpetually *hunting out* mysteries, especially in numbers ‡. Such was the authority in which the writings of Augustine were held, that his expositions continued to be followed by all Latin interpreters from his time until the Reformation; who have selected expositions not only from his professedly biblical labours, but also from his other practical and controversial writings. Among the principal compilations of this kind are the *Glosses*, or short interpretations of Strabo and Anselm.

11. WALAFRIDUS STRABO or STRABUS, who flourished in the ninth century, composed a work on the whole Bible, which was called *Glossa ordinaria* or *marginalis*; because the entire margin, at the top and bottom as well as on each side of the page, was filled with annotations. His work is in fact a catena or collection of comments from all the Latin fathers who preceded him, and particularly from Augustine and Rabanus Maurus, whose pupil Strabo was, and who wrote a voluminous *catena* on the Gospel of St. Matthew, and St. Paul's Epistles, besides an entire comment on the Bible, what is still in manuscript. Strabo endeavours to show the literal, historical, and moral sense of the Scriptures, but not always with success. For many years the labours of Strabo continued to be received as the sole authorized interpretation of the Bible. The best edition of his work is that of Antwerp, 1634, folio §.

12. ANSELM, an ecclesiastical writer of the eleventh century, wrote an *Interlineary Gloss*, so called because it is confined to the insertion of a very brief exposition of obscure passages in the same line with the text.

13. THOMAS AQUINAS, a celebrated scholastic doctor of the thirteenth century, compiled a Catena on the four Gospels, from upwards of eighty Greek and Latin fathers, whose words he chiefly gives, rather than their meaning, and quotes the Greek fathers from *Latin versions* of their works. His comment long held a distinguished place in the Western church; it is found in the fourth and fifth vols. of the Venice edition of his works, 1755, 4to.

There were however a few, though but few, interpreters of better note, who flourished during the period now under consideration, and who followed a better mode of interpretation. We shall briefly enumerate them.

* Mosheim's Ecclesiastical History, vol. i. p. 363.

† Jahn, Enchiridion Hermeneuticæ Generalis, p. 167.

‡ Rambachii Instit. Herm. p. 679.

§ Much curious information relative to the *Biblia Glossata*, or Glosses on the Scriptures, is contained in Masch's edition of Le Long's Bibliotheca Sacra, part ii., vol. iii. cap. ii. sect. iii. pp. 353, *et seq.*

14. The venerable **BEDE**, who lived in the eighth century, composed a catena on nearly the whole of the New Testament, from the writings of the fathers, in which he interspersed but few remarks of his own. Deeply versed in Greek literature, he has the peculiar praise of drawing from original sources. His commentaries are to be found in the fifth and sixth volumes of the Cologne edition of his works, 1688, folio.

15. **ALCUIN**, the countryman and contemporary of Bede, compiled a commentary on some parts of the Scriptures, in which he made selections from Jerome, Chrysostom, Augustine, Bede, and other writers; not always with the best judgment. His biblical labours are contained in the first volume of Froben's edition of his works.

16. **NICHOLAS DE LYRA**, or **LYRANUS**, so called from the place of his nativity, a small town in Normandy, is reputed to have been a Jew by descent, but having embraced Christianity, he entered into the religious society of Friars Minors at Verneuil. He deservedly holds a distinguished rank among commentators, his explanations of the Scriptures being far superior to the manner and spirit of the age in which he flourished. His compendious expositions of the Bible were called *postills*, from his manner of placing them, viz. first exhibiting the sacred text, and *post illa* (after the words of the text) offering his own explication. In this work he shows a greater acquaintance with the literal sense of Scripture than any preceding commentator, and has availed himself of his intimate knowledge of Hebrew to select the most valuable comments of the most learned Rabbins, particularly Jarchi. Being, however, less intimately acquainted with Greek than with Hebrew, he is less happy in his expositions of the New Testament than in those of the Old. His notes are allowed to be very judicious, and he principally attends to the literal sense, with which, however, he occasionally intermingles the subtleties of the schoolmen. The best edition of this work is that of Antwerp, 1634, in 6 vols. folio: it is also found in the *Biblia Maxima*, edited by Father de la Haye, in 19 vols. folio. Lyra was also the author of *Moralia*, or Moral Commentaries upon the Scriptures*.

SECTION IV.

THE PRINCIPAL COMMENTATORS ON THE SCRIPTURES GENERALLY, SINCE THE REFORMATION.

FOREIGN COMMENTATORS.

1. The illustrious reformer, **MARTIN LUTHER**, wrote Commentaries on most of the books of Scripture. A collection of them was published at Wittenberg, in four volumes, folio, 1549. All the writings of this great man are deservedly held in the highest estimation in Germany, especially his Commentaries on Genesis, and on St. Paul's Epistles to the Romans and Galatians. His Commentary on the Galatians

* Masch's edition of Lelong's *Bibliotheca Sacra*, part ii. vol. iii. pp. 357—362. Lyra's commentary was attacked by Paul bishop of Burgos (Paulus Burgensis), a converted Jew, and was defended by Matthias Doring. Ibid. pp. 363, 364. Walchii *Bibliotheca Theologica*, vol. iv. pp. 396, 397.

is best known in this country by a translation, that has been printed in folio, octavo, and in two vols. 12mo.

2. The biblical writings of JOHN CALVIN, another illustrious reformer, consist of Commentaries, Homilies, and Lectures on almost the whole of the Scriptures; they are to be found in the folio edition of his works, printed at Amsterdam, in 1671, in nine volumes. The Commentaries and other expository writings of this great man have always been deservedly celebrated and admired; though it has been the fashion with some modern divines to depreciate them, on account of those peculiar dogmas which Calvin deduced from the Sacred Writings. "Calvin's Commentaries," says the learned Matthew Poole, in the preface to the 'Synopsis Criticorum Sacrorum,' noticed below, "abound in solid discussions of theological subjects, and in practical improvements of them. Subsequent writers have borrowed most of their materials from Calvin; and his interpretations adorn the books even of those who repay their obligation by reproaching their master." The great critic Scaliger said that no commentator had better hit the sense of the prophets than Calvin: and another eminent critic of our own time (Rosenmüller) has remarked, that although Calvin was not deeply versed in Hebrew, yet, as he possessed an acute and subtle genius, his interpretations of Isaiah in particular contain many things which are exceedingly useful for understanding the prophet's meaning. Nothing indeed can more satisfactorily evince the high estimation to which the commentaries of Calvin are still entitled from the biblical student, than the following eulogium of one of the most learned prelates that ever adorned the Anglican Church—Bishop Horsley. "I hold," says he, "the memory of Calvin in high veneration: his works have a place in my library; and, in the study of the Holy Scriptures, he is one of the Commentators whom I most frequently consult." The writer of these pages has not often had occasion to refer to the writings of Calvin in the prosecution of this work; yet he has never consulted them but with advantage and with pleasure.

3. VICTORINUS STRIGELIUS was nearly contemporary with Luther and Calvin, and wrote arguments and notes to the whole of the Bible, with the exception of Isaiah, which were published at different times between the years 1566 and 1586, and in various sizes. They are much admired for their exactness, particularly his *Υπομνηματα* on the New Testament, which are noticed in p. 51, No. 3, *infra* *.

4. LUDOVICI DE DIEU *Critica Sacra, sive Animadversiones in Loca quædam difficiliora Veteris et Novi Testamenti*, folio, Amsterdam, 1693.

A work of acknowledged character: "perhaps no man ever possessed a more consummate knowledge of the Oriental languages than De Dieu, nor employed his knowledge to more useful purposes." (Bibliog. Dict. III. 123)

5. CRITICI SACRI: sive *Annotata doctissimorum Virorum in Vetus ac Novum Testamentum; quibus accedunt Tractatus varii*,

* Masch has given the titles and dates of their respective publications; vol. iii pp. 424—427.

Theologico-Philologici, folio, 9 tomis in 12 voluminibus, Amsterdam, 1698.

This great work, first published at London in 1660, in 9 vols. folio, under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman, is considerably augmented in the above second and best edition. The notes of Grotius, Vatablus, and Drusius, Munster, Castalio, Clarius, Junius, and Tremellius, are to be found in this collection, besides a multitude of commentators on particular books, and numerous valuable disquisitions on particular subjects, which are enumerated by Dr. A. Clarke in the general preface to his Commentary, vol. i. p. xiii. To complete this great work, there were published at Amsterdam, in 1701, *Thesaurus Theologico-Philologicus*, in 2 vols. folio, and in 1732, in two folio volumes also, *Thesaurus Novus Theologico-Philologicus*—two valuable collections of critical and philological dissertations by the most eminent biblical critics of that day. These are necessary to complete the *Critici Sacri*; of which great work an admirable abridgment has been published under the title of,

6. MATTHÆI POLI, Synopsis Criticorum aliorumque SS. Interpretum, folio, 5 vols. London, 1669—1674; also Frankfort, 1712, 5 vols. folio, and 1694, 5 vols. large 4to.

On this most elaborate work the learned author spent *ten* years; it consolidates with great skill and conciseness all the *Critici Sacri* of the London edition into one continued comment, besides many valuable additions from other authors of note, Hammond, &c., and his own corrections and decisions in several places. It has many advantages over the *Critici Sacri*, not only in point of size, but also in its admirable arrangement and concentration of evidence, and in the author's remarks; and it furnishes a most complete material index to the *Critici Sacri*. (Dr. Hales's *Analysis of Chronology*, vol. ii. preface, p. xviii).

7. Joannis Clerici Translatio Librorum Veteris Testamenti, cum ejusdem Paraphrasi perpetuâ, Commentario Philologico, Dissertationibus Criticis, Tabulisque Chronologicis et Geographicis, folio, 4 vols. Amsterdam, 1710, 1708, 1731. Ejusdem, Translatio ex Anglica Linguâ Henrici Hammondi Paraphrasis et Adnotationum in Novum Testamentum, Animadversionibus suis illustrata, folio, 2 vols. Frankfort, 1714.

Le Clerc's Translation and Commentary are highly commended by Bishop Watson: of Dr. Hammond's Paraphrase and Notes on the New Testament, some account is given below. Many of Le Clerc's observations throw great light on the Scriptures; in others he has indulged his own fancy, and, what is most to be regretted, has completely frittered away the meaning of the prophecies concerning our Saviour. He considers the miracles as the effects of nature. His Commentaries on the Prophets and on the Hagiographa are greatly inferior to those on the Pentateuch. John Justus Von Einem published a volume of *Animadversiones ad Joannis Clerici Commentarios*, at Magdeburgh, 1735, 8vo.

8. LA SAINTE BIBLE, expliquée par DAVID MARTIN, folio, 2 vols. Amsterdam, 1707.

M. Martin not only translated the whole of the Scriptures into French, but also wrote short notes, which contain much good sense, learning, and piety.

9. OSTERVOLD (M.) La Sainte Bible, avec les Argumens et Reflexions, folio, Neufchatel, 1772.

M. Ostervald was an eminent divine of the French Protestant Church; his arguments and reflections are very valuable, and have been liberally consulted by later commentators. A detached translation of them, in 3 vols. 8vo, was published by Mr. Chamberlayne in the early part of the eighteenth century, at the request and under the patronage of the Society for promoting Christian Knowledge.

10. JOANNIS COCCEII Commentarii in Sacras Scripturas, in ejus Operibus. Amsterdam, 10 vols. folio.

The commentaries of Cocceius are also extant in quarto and folio, under different dates as they were published. It is the fault of this learned man that he has in the Old Testament *spiritualized* every thing to the utmost; his commentaries, however,

particularly on the *New Testament*, abound with valuable illustrations, and will amply repay the trouble of perusal.

11. CALMET. *Commentaire Littéral sur tous les Livres de l'Ancien et du Nouveau Testament*, par Augustin Calmet, Paris, folio, 8 tomes in 9 vols, Paris, 1719—1726.

"It contains the Latin text of the Vulgate, and a French version in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. This is without exception the best comment on the Sacred Writings ever published either by Catholics or Protestants." (Dr. A. Clarke.) Walchius* has pronounced an equally strong but well-deserved eulogium on this valuable work, to which we have been largely indebted in the course of these volumes.

12. CHAIS. *La Sainte Bible, avec un Commentaire Littéral, et des Notes choisies, tirées de divers Auteurs Anglois, &c.*, par Charles Chais, 4to, Hague, 1743—1790, 7 vols.

Besides a French translation, which in general is judicious, this learned and elaborate work contains a valuable comment on the Old Testament as far as the end of the historical books. The seventh volume was posthumous, and was edited by the Rev. Dr. Maclaine. "It is much to be regretted that the learned and pious author did not complete the whole. What he has published, however, at long intervals, is excellent. His notes are chiefly taken, as he professes, from the best English commentators, to whom he gives a decided preference above the foreign, Houbigant, Calmet, &c., all of whom he appears to have carefully studied. It may therefore be justly considered as a considerable and valuable improvement upon his predecessors, of every description, as far as it goes." (Dr. Hales).

13. Jo. Aug. Dathii *Libri Veteris Testamenti, ex Recensione Textus Hebræi et Versionum Antiquarum, Latine versi, notis philologicis et criticis illustrati*, 8vo. 6 vols. Halæ, 1773—1789.

This work is in high repute on the continent, where it was published at different times in six volumes or parts, most of which have been several times reprinted with improvements. The author was professor of oriental literature at Leipsic, and "never published any part until he had repeatedly explained it in his public lectures, and convinced himself that no difficulties remained, but such as could not be removed. In this manner was produced his translation, which may be considered as a perpetual commentary: the difficult and obscure passages being explained and illustrated by notes placed at the bottom of the page." (Aikin's Biographical Dictionary, vol. x., Supplement, p. 306). After M. Dathe's decease, Rosenmüller edited a collection of his *Opuscula ad Crisin et Interpretationem Veteris Testamenti spectantia*, 8vo, Lipsiæ, 1795. These should be added to the above work, as they contain critical disquisitions on some antient versions, &c.

BRITISH COMMENTATORS ON THE WHOLE BIBLE.

1. THE REFORMERS' BIBLE. The Holy Bible, containing the Old and New Testaments, according to the Authorized Version; with short Notes by several learned and pious Reformers, as printed by Royal Authority, at the time of the Reformation, with additional Notes and Dissertations, 4to, London, 1810.

The notes on the Old Testament in this edition are reprinted from those appended to the English version of the Bible, published at Geneva by Coverdale, Sampson, and other reformers who fled to that city during the reign of Queen Mary; whence their translation is generally known by the appellation of the Geneva Bible. The annotations on the New Testament are translated from the Latin of Theodore Beza. Although

* Walchii Bibl. Theol. vol. iv. p. 433.

in this edition the orthography is modernized, and the style has in some few instances been improved; the editor (the Rev. W. Webster A. M.) states that the utmost caution has been observed, that no alteration should be made in the *sentiments* of the reformers, whose "notes and illustrations," the late eminent Bishop Horsley (no mean judge of biblical literature) has pronounced to be "*very edifying*, except that in many points they savour too much of Calvinism." The notes on the Apocalypse are selected by the editor from various commentators; he has also occasionally supplied arguments to the different books of the Old and New Testaments; his dissertations on which, though concise, are sufficiently comprehensive for those readers who have not leisure to consult more expensive commentaries. A few useful maps and tables accompany the work, which is further ornamented with some neatly executed vignette engravings.

2. HALL (Bishop). *Contemplations on the Old and New Testaments*, 8vo. 2 vols. 1808.

These have been reprinted at various times and in different forms; the edition now noticed was published by the Rev. Josiah Pratt, B. D. and is very correctly printed. Bishop Hall's *Contemplations* "are incomparably valuable for language, criticism, and devotion." (Dr. Doddridge). The bishop also wrote a "*Paraphrastic Exposition of hard Texts*," which forms the 3d and 4th vols. of Mr. Pratt's edition of his whole works. These expository notes Dr. D. pronounces to be "very valuable, especially for showing the spirit and force of many expressions that occur." They do not, however, contain much learned criticism. Most of them, if not all, are inserted in the valuable *Commentary* of Messrs. D'Oyly and Mant, noticed below.

3. POOLE. *Annotations upon the Holy Bible*, wherein the sacred text is inserted, and various readings annexed; together with the parallel Scriptures. The more difficult terms are explained; seeming contradictions reconciled; doubts resolved, and the whole text opened. By the Rev. Matthew Poole, folio, London, 2 vols. 1683. Edinburgh, 4 vols. 4to.

The annotations are mingled with the text, and are allowed to be very judicious; the author wrote them only as far as the 58th chapter of Isaiah; the remainder of the notes was compiled after the same manner, by several eminent dissenting ministers. It is no mean praise of this valuable work, that it is in the list of books recommended to clergymen by the Bishop of Lincoln.

4. CLARKE. *The Old and New Testament, with Annotations and parallel Scriptures*. By Samuel Clarke, A. M. folio. London, 1690.

The selection of parallel texts is admirable; and the notes, though very brief, are written with great judgment. The work was commended in very high terms by Drs. Owen and Bates, as well as by Mr. Baxter and Mr. Howe. "It has been an excellent fund for some modern commentators, who have republished a great part of it with very little alteration." (Chalmer's *Biog. Dict.* vol. ix. p. 403.) This work, notwithstanding the learned author was a Nonconformist, is inserted in the list of books recommended by the Bishop of Chester (Dr. Cleaver) to the attention of the younger clergy. It is unfortunately very scarce and dear. The purchaser must be careful that he be not misled by another Bible published also in *one* vol. folio in 1811, in the name of S. Clarke, in numbers; and which is a very *indifferent* compilation by some anonymous editor from various commentators, all of whom lived long after the time of Mr. Clarke.

5. PATRICK, LOWTH, WHITBY, and ARNALD'S *Commentary on the Bible*, 7 vols. folio. London, 1727—1760 4to, 8 vols. London, 1809.

Bishop Patrick wrote the commentary on the historical and poetical books of the Old Testament, in 2 vols; Mr. W. Lowth, (father of Bishop Lowth) that on the Prophets, in one vol.; Dr. Whitby, that on the New Testament, in 2 vols.; and Mr. Arnald, the commentary on the Apocryphal books. The "four volumes of Patrick, Lowth, and Arnald, contain the best commentary on the Old Testament and Apocrypha which we have in the English language." (Bishop Watson.) As Dr. Whitby's work on the New Testament is very frequently found separate from the above commentaries, the reader will find some account of it, *infra*, p. 54, No. 22.

6. HENRY. *An Exposition of the Old and New Testament*, by the Rev. Matthew Henry, folio, 5 vols. 4to, 6 vols.

The value of this commentary is too well known to require any testimonies to its merit; it is perhaps the only one "so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked: there is much to be learned in this work in a speculative, and still more in a practical way." (Dr. Doddridge.) The quarto edition was superintended by the Rev. Messrs. Burder and Hughes, and is very correctly and handsomely printed; there are some copies on royal paper.

7. GILL. An Exposition of the Old and New Testaments, in which the sense of the sacred text is given; doctrinal and practical truths are set in a plain and easy light; difficult passages explained; seeming contradictions reconciled; and whatever is material in the various readings, and the several Oriental versions, is observed. The whole illustrated by notes from the most antient Jewish writings. By John Gill, D. D. folio, London, 1748—1763, 9 vols. 4to, London, 1809, 9 vols.

In rabbinical literature Dr. Gill had no equal, and he has hence been enabled to illustrate many important passages of Scripture. But he has often spiritualized his text to absurdity. "The massy volumes of Dr. Gill might almost form a class of their own, as they comprehend every method of interpretation; and sometimes, by giving to the same passage too great a variety of meanings, they leave the weak reader to doubt whether that book can have any certain meaning, which an ingenious expositor can interpret, or rather *torture*, in so many different ways." An occasional reference to his learned volume is all perhaps that can be recommended.

8. PURVER. A New and Literal Translation of all the Books of the Old and New Testament, with Notes critical and explanatory. By Antony Purver, folio, 2 vols. London, 1764.

The author of this translation was one of the Society of Friends or Quakers; who, under very considerable disadvantages, acquired a competent knowledge of the Hebrew and other Oriental languages, and also of the Greek. His work was published at the expense of Dr. J. Fothergill; although it contains many improved renderings and useful notes, it "has never been highly valued, and is much less literal and much less simple than the habits of the man, and those of the religious community to which he belonged, might authorize one to expect." (Dr. A. Clarke.) See a further account in the *Monthly Review*, (O. S.) vol. xxxii. pp. 194—205.

9. WESLEY. Notes on the Old and New Testaments, by the Rev. J. Wesley, M. A. 4to, 4 vols. Bristol, 1764.

In consequence of the author being obliged to retrench his notes, in order to comprise the work within the prescribed limits of four volumes, "the notes on the Old Testament are allowed on all hands to be meagre and unsatisfactory. The notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare quality of leading the reader immediately to God and his own heart." (Dr. A. Clarke.) The Rev. Dr. Hales pronounces these notes to be "commendable for their conciseness, and acutely pointed to the hearts and consciences of his readers"; and he mentions the notes on the Apocalypse, which are chiefly abridged from the critical and expository writings of Bengel, as being the most valuable part of Mr. Wesley's work. (*Analysis of Chronology*, vol. ii. pp. 1287, 1288.) The text is inserted in continuous paragraphs, the verses being thrown into the margin, and it contains several happy corrections of the received version, which are frequently cited by Mr. Granville Sharp and Dr. Hales. A new edition of Mr. Wesley's Notes, or rather a new Commentary which comprizes the most valuable of them, has recently been published in four vols. quarto, by the Rev. Joseph Benson.

10. DODD. A Commentary on the Books of the Old and New Testament, in which are inserted the Notes and Collections of John Locke, Esq. Daniel Waterland, D. D., and the Right Hon. Edward Earl of Clarendon, and other learned persons, with practical improvements. By W. Dodd, LL. D. folio, 3 vols. London, 1770.

In the compilation of this work, Dr. Dodd availed himself liberally of the labours of Calmet, Chais, and Houbigant, besides the most eminent commentators of our own country, and the manuscript collections mentioned above. The Rev. Dr. Hales and Dr. A. Clarke concur in pronouncing this comment as by far the best in the English language. The purchaser should see that vol. i. contains a Dissertation on the Pentateuch, and vol. iii. another on the Inspiration of the New Testament; which are not unfrequently wanting, especially the first, probably from the work being originally published in numbers. Dr. Dodd's Commentary was reprinted a few years since by the late Dr. Coke, with several retrenchments and some unimportant additions, in six handsome volumes quarto.

11. An Illustration of the Holy Scriptures by Notes and Explications on the Old and New Testament, folio, 3 vols.

The publication of this work commenced in the year 1759, and it has been frequently reprinted. It was edited by Mr. Goadby of Sherborne; it "contains many judicious notes:" but, "while it *seems* to be orthodox, is written entirely on the *Arian* hypothesis." (Dr. A. Clarke.)

12. HAWEIS. The Evangelical Expositor; or a Commentary on the Holy Bible, wherein the sacred text is inserted at large, the sense explained, and different passages elucidated, with practical observations, &c. By T. Haweis, LL.B. M.D. folio, 2 vols. London, 1765.

This work was originally published in numbers, with the recommendatory sanctions of several contemporary clergymen; but it was not popular, and has never seen a second edition. Besides his own remarks, the author has given the best of Mr. Henry's in improved and animated language.

13. BROWN. The Holy Bible, containing the Old and New Testaments, and a complete Index; with arguments prefixed to the different books, and moral, theological, and practical observations; with reflections at the end of each chapter. By the Rev. John Brown, late minister of the Gospel at Haddington, 4to, 2 vols.

The author of this work was an exemplary clergyman of the Scottish Church; and his commentary, which is Calvinistical, in conformity with the creed of that church, was first published in 1777, and has gone through repeated editions. "Its chief excellences are the marginal references, which are exceedingly useful to preachers, and the close, plain, and practical improvement to each chapter." (Buck). An useful introduction is prefixed, in which a variety of information is given for studying the Scriptures to advantage. His marginal references, however, appear to us to be in many instances *too remote*. An improved edition, with additional philological and explanatory notes, has just been published by Mr. Raffles of Liverpool.

14. SCOTT. The Holy Bible, containing the Old and New Testaments; with original notes, practical observations, and copious marginal references. By Thomas Scott, Rector of Aston Sandford, 4to, 6 vols. London, 1815.

The first edition of this much esteemed work appeared about 30 years since in three volumes, and it has been very materially improved in succeeding editions. Though it professes to be a practical commentary principally, the author has, without any parade of learning, introduced many very valuable critical elucidations of the sacred text. The marginal references are very copious, and, what is of more importance, very appropriate. The constant and increasing sale of this work sufficiently indicates the high estimation in which it is held.

15. WILSON (Bishop). The Holy Bible; containing the Books of the Old and New Testaments, carefully printed from the first edition (compared with others) of the present translation: with notes by Thomas Wilson, D.D. Bishop of Sodor and Man, and various renderings, collected from other translations, by the Rev. Clement Crutwell, editor, 4to, 3 vols. London, 1785.

The text and marginal references are printed with equal beauty and correctness. "The editor has greatly increased the value of this edition by inserting in the margin different renderings of the same passage, from all the translations he could procure. He has also prefixed a particular account of the several English translations of the Bible, and of their authors. The bishop's notes are only to be considered as brief hints either for the explanation or the practical improvement of particular passages. As illustrations of the text, their value is inconsiderable; especially as the author frequently decides and pronounces without proof, and falls into mistakes through inadvertency." (Monthly Review, O. S. vol. lxxiv. p. 297.)

16. YONGE. A Practical and Explanatory Commentary on the Holy Bible, taking the whole in one point of view, from the Creation to the End of the World. By J. Yonge, 4to. London, 1787.

"The point of view in which the Scriptures are here considered, is their reference to the redemption of the world by Jesus Christ; which great event is traced through the historical and prophetic writings of the Old Testament, and the narrative and epistolary records of the new, to show that the whole has one leading object and design. This work is rather intended as a practical help to the meditations of the pious Christian, than as a critical elucidation of the sacred writings." (Monthly Review, O. S. vol. lxxviii. p. 173.)

17. A revised Translation and Interpretation of the Sacred Scriptures, after the Eastern manner, from concurrent authorities of critics, interpreters, and commentators, copies, and versions; showing that the inspired writings contain the seeds of the valuable sciences, being the source whence the antient philosophers derived them, also the most antient histories and greatest antiquities, and are the most entertaining as well as instructing to both the curious and serious. 8vo, Glasgow, 1799.

We have transcribed the long title of this curious work, in which the author has certainly succeeded in introducing very many approved renderings; but in which he has also marred exceedingly that venerable simplicity and dignity, which are so eminently conspicuous in the authorized version. His explanations of different passages are included in short paraphrases, comprehended between parentheses. No sober student or critic, however, can approve of the manner in which Mr. M'Rae (such, we are told, is the author's name) has attempted to elucidate "Solomon's Allegoric Song" (as he terms it) "on the mutual love of Christ and his church, written *twenty years* after his Egyptian nuptials." As this work is very little known, we transcribe the first seven verses of the twelfth chapter of Ecclesiastes, containing Solomon's admirable portraiture of old age, by way of specimen:—

"Remember thy Creator in the days of youth, before the days of affliction come, and the years of *old age* approach, when thou shalt say, I have no pleasure in them. 2. Before the sun, and the light, and the moon, and the stars, become dark to thee, and the clouds return after rain, or one trouble come upon another: 3. When (the arms) the keepers of the (corporeal) house shall shake, and the strong ones (the limbs) be feeble, and (the teeth) the grinders shall cease, as being few, (and unfit for use); and they that look out at the windows (the optic nerves of the eyes) become dim; 4. And the doors be shut in the streets, (the lips fall in, the teeth being gone), and the sound of the grinding (in eating) be low; and they shall rise up at the sound of the bird, (sleep being diminished, and easily broken); and all the daughters of music, (the accents of the voice, and acuteness of the ear,) fail. 5. They shall also be afraid of (ascending) the place which is high, (being weak and breathless); and fears (of stumbling) shall be in the way; and (gray hairs like) the almond tree's leaves shall flourish; and the grasshopper shall be a burden, (small matters being troublesome, as being crooked and fretful); and the desire of enjoyment shall fail; for man goeth to his long home, and the mourners go about the streets.

"6. Before the silver cord (the marrow of the back bone, with its root and branches) be contracted; or the golden vial (the brain's membranes) be cracked, or the pitcher be broken at the fountain, (the cavities and conveyers of the blood from the heart), or the wheel be broken at the cistern, (the returners of it from the lungs, liver, head, hands, and feet; the double, yea, quadruple circulation, (galal and ruts) being repeated, be in-

errupted and cease, 3 Kings iv. 33). 7. Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."

18. **BULKLEY.** Notes on the Bible, by the late Rev. Charles Bulkley, published from the Author's Manuscript, 8vo, 3 vols. London, 1802.

The design of this work is to illustrate the Scriptures by extracts of passages from profane authors, which are parallel in sentiment, and sometimes in words. Raphelius, Ernesti, Kypke, and others, have applied this method of illustration to the New Testament, but no one has executed it to the extent which Mr. Bulkley has carried it. For a fuller account of this work, (which upon the whole is respectably executed,) with copious specimens, the reader is referred to the Monthly Review, (N. S.) vol. xlvii. pp. 401—411.

19. **PRIESTLEY (Dr.)** Notes on all the Books of Scripture, for the use of the Pulpit and of Private Families, by Joseph Priestley, LL. D. F. R. S., 8vo. 4 vols. Northumberland, (N. Am.) 1803.

For a notice of this work, see Vol. I. p. 686, *supra*.

20. **TRIMMER (Mrs.)** A Help to the Unlearned in the Study of the Holy Scriptures; being an attempt to explain the Bible in a familiar way, adapted to common apprehensions, and according to the opinions of approved Commentators. By Mrs. Trimmer, 8vo, London, 1805.

The late amiable and benevolent authoress of this work was well known by her unwearied assiduity in promoting the welfare of the rising generation. Novelty of information she did not pretend to offer: but, without approving of *every* sentiment asserted in her work, it is but just to say, that it is a most useful help to the unlearned, and that the object announced in her preface has been fully accomplished: viz.—To render "the study of the Bible easy and profitable to those who have but little leisure, or who may not be able to understand expositions of Scripture, in which more learning is displayed. The endeavour of the compiler has been, to explain what is difficult, as far as is necessary for Christians in general to understand it; and to direct the attention of the Bible student to such passages and texts as require particular consideration, in order to produce a rational faith, and a right practice, founded immediately upon the word of God."

21. **BURDER.** The Scripture Expositor; a new Commentary, Critical and Practical, on the Holy Bible. By the Rev. Samuel Burder, A. M. 4to, 2 vols. in 4 parts. London, 1809.

One prominent object of this work, which is both critical and practical, is, to illustrate the Scriptures by the assistance of Eastern customs: the author is advantageously known by his *Oriental Customs*, already noticed. (See Vol. I. p. 551, *supra*.)

22. **FAWCETT.** The Devotional Family Bible; containing the Old and New Testaments, with copious notes and illustrations, partly original, and partly selected from the most approved Commentators, both antient and modern. With a devotional exercise or aspiration at the close of every chapter, by way of improvement. By John Fawcett, D. D. royal 4to, 2 vols. London, 1811.

This work is wholly designed for family use, to which it is excellently adapted: but the marginal renderings and parallel texts have been entirely omitted. The absence of these is inexcusable in any edition of the Bible above the size of a duodecimo volume.

23. **HEWLETT.** The Holy Bible, containing the Old and New Testament, with the Apocrypha, with Critical, Philological, and Explanatory Notes. By the Rev. John Hewlett, B. D. 3 vols. 4to, London, 1812.

The typographical execution of this *variorum* edition of the Scriptures is singularly correct and beautiful; the parallel texts and marginal renderings are put at the foot of the text, and above the notes, which are selected with uncommon industry. To the first volume are prefixed very copious prolegomena, containing every requisite informa-

tion relative to the authenticity and inspiration of the Scriptures; the formation of the the sacred Canon, MSS. and editions of the Bible, sects, &c. with a variety of useful tables: and to the third volume is prefixed a compendious history of the Jews, from their restoration to Judea, to the destruction of Jerusalem by the Romans; the whole forming a connexion between the history of the Old and New Testament; and the work is terminated by three useful indexes. On many occasions we have consulted this commentary with equal pleasure and advantage; there are, however, some discrepancies in the notes, which we have observed with regret. Many of these are stated and animadverted upon in an ably conducted critical journal. (See *British Critic*, New Series, vol. ii. pp 339, *et seq.*) Several of Mr. Hewlett's notes are elaborate critical disquisitions on important topics. Copies of this work may be purchased with maps, and numerous well-executed engravings, after pictures by the most celebrated painters. In 1816, an edition of the notes, &c. was published *without* the text, in 5 vols. 8vo, entitled *Commentaries and Disquisitions on the Holy Scriptures*.

24. D'OYLY and MANT. *The Holy Bible according to the Authorized Version, with Notes explanatory and practical; taken principally from the most eminent writers of the United Church of England and Ireland; together with appropriate introductions, tables, indexes, maps, and plans, prepared and arranged by the Rev. G. D'Oyly, B. D., and the Rev. Richard Mant, D. D. 4to, 2 vols. in four parts. Oxford and London, 1817.*

This work, which is published under the sanction of the Society for promoting Christian knowledge, professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These results, however, are selected with great judgment; so that the reader who may consult them on difficult passages will rarely, if ever, be disappointed. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. It is known that, on a few points, one of the editors (Dr. Mant) entertains ideas different from a large body of the present clergy of the Anglican church, as well as from many eminent writers, both dignitaries and others, and also from the whole body of orthodox dissenters: but these topics are not obtrusively brought forward. And on those fundamental articles of Christian verity, the Deity and atonement of Jesus Christ, the personality and offices of the Holy Spirit, &c. this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit. A copious index of matters, and a concordance, together with a geographical index, are subjoined. The small paper copies are unquestionably the cheapest of all the commentaries extant.

25. CLARKE (Dr.) *The Holy Bible, containing the Old and New Testaments; the Text carefully printed from the most correct copies of the present authorized translation, including the marginal readings and parallel Texts; with a Commentary, and critical Notes, designed as a help to a better understanding of the Sacred Writings. By Adam Clarke, LL. D. F. A. S. 4to. London, 1810.*

Three volumes of this elaborate work have appeared, comprising the whole of the New Testament, and five parts of the Old Testament, from Genesis to the first book of Samuel. In this work, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the antient versions; "the most difficult words are analyzed and explained; the most important readings in the collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New, are noticed: the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews, and neighbouring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity." The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages.

26. THOMSON. The Old Covenant, commonly called the Old Testament, translated from the Septuagint. The New Covenant, commonly called the New Testament, translated from the Greek. By Charles Thomson, late Secretary to the Congress of the United States, 8vo, 4 vols. Philadelphia, 1808.

This translation is executed with great fidelity, though that of the Old Testament, being a *version of a version*, can hardly afford much assistance to the biblical student. The translation of the New Testament is much improved in the punctuation, and also in the arrangement of the objections and replies that occasion such frequent transitions in St. Paul's Epistles. The notes which accompany this work are very brief, but satisfactory as far as they go.

SECTION V.

PRINCIPAL COMMENTATORS ON THE OLD TESTAMENT, AND ON DETACHED BOOKS THEREOF.

§ 1. *Commentators on the Old Testament.*

1. RICHARDSON (Bishop). Choice Observations and Explanations upon the Old Testament, containing in them many remarkable matters, either not taken notice of, or mistaken by most; which are additional to the large annotations made by some of the Assembly of Divines: to which are added some further and larger observations upon the whole Book of Genesis. By John Richardson, Bishop of Ardagh, folio, London, 1655.

Bishop Richardson has been characterized by his contemporaries as a man of profound learning, well versed in the Scriptures, and of exact knowledge in sacred chronology. His Harmony of the Four Gospels, in which he led the way to a more exact arrangement of the narratives of the four evangelists, is printed in Archbishop Usher's Annals. Bishop Richardson's annotations were published after his death: as they sell at a low price, they are not unworthy of the student's attention.

2. PYLE. A Paraphrase with short and useful Notes on the Books of the Old Testament. By the Rev. Thomas Pyle, M.A. 8vo, 4 vols. London, 1717—1725.

These volumes extend to all the historical books of the Old Testament: Dr. Doddridge calls it "an elegant and judicious contraction" of Bishop Patrick's work above noticed, (see p. 26 of this Appendix); and adds, that it is "vastly to be preferred to his Paraphrase on the Epistles," which is mentioned *infra*, Sect. VI. § 2. No. 2.

3. ORTON. A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the use of families, subjoined to each chapter, somewhat in the manner of Dr. Doddridge's Family Expositor. By the late Rev. Job Orton, 8vo, 6 vols. 1788—1791.

This work was published after the author's death by Mr. Gentleman of Kidderminster; it contains notes chiefly collected from modern expositors, of which "it cannot be said that they are eminently critical; but they often convey valuable instruction, and the reflections are admirably adapted to promote the purposes of serious religion." (Biographia Britannica, 2d edit. vol. v. p. 311. See also Month. Rev. O.S. vol. lxxix. p. 329). To form a complete comment on the Scriptures, Mr. Orton's paraphrase may be joined with the late Mr. Palmer's abridgment of Dr. Doddridge on the New Testament, noticed *infra*, sect.

4. GEDDES. The Holy Bible, or the Books accounted Sacred, otherwise called the Books of the Old and New Covenants, faithfully

translated from the corrected Texts of the Originals, with various readings, explanatory notes, and critical remarks. By Alexander Geddes, LL. D. 4to. London, vol. i. 1792, vol. ii. 1797. Critical Remarks on the Hebrew Scriptures, 4to, London, 1800, vol. i. on the Pentateuch.

The two volumes of Dr. Geddes's version include the historical books from Genesis to Chronicles, and the book of Ruth. Of the doctor's heterodox commentaries and version, the reader may see an ample examination and refutation in the 4th, 14th, 19th, and 20th volumes of the British Critic, old series. The learned doctor's work is here noticed, lest the author should be charged with designedly omitting it.

5. *Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita.* Auctoribus D. Henrico Augusto Schott et Julio Friederico Winzer, volumen primum, 8vo, Altonæ et Lipsiæ, 1816.

This volume comprizes the Pentateuch only; with a few exceptions, the version is said to be close; and the annotations, which are very brief, are strictly confined to the indication of the principal various lections, and of the different interpretations proposed by eminent biblical critics. A second volume, containing part of the historical books, was published in 1817, which we have not yet seen.

§ 2. *Principal Commentators on Detached Books of the Old Testament.*

ON THE PENTATEUCH.

1. Annotations upon the Five Books of Moses, the Book of Psalms, and the Song of Songs or Canticles. By Henry Ainsworth, folio, London, 1639.

This work "is a good book, full of very valuable Jewish learning; and his translation is in many places to be preferred to our own, especially on the Psalms." (Dr. Doddridge.) It was translated into Dutch in 1690, and is highly esteemed on the continent.

2. A Commentary on the Five Books of Moses; with a Dissertation concerning the author or writer of the said Books, and a general argument to each of them. By Richard Kidder, Bishop of Bath and Wells, 8vo, 2 vols. London, 1694.

3. Joannis Marckii Commentarius in præcipuas quasdam partes Pentateuchi, 4to, Lug. Bat. 1713.

4. A New and Literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament to the end of the second Book of Kings; with notes critical and explanatory. By the late Rev. Julius Bate, 4to, London, 1773.

"It is most certainly a new translation, and so very literal, as to be really unintelligible to a plain English reader." (Monthly Rev. O. S. vol. l. p. 106.)

5. *Horæ Mosaicæ; or a View of the Mosaical Records, with respect to their coincidence with profane antiquity, their internal credibility, and their connexion with Christianity.* By George Stanley Faber, A. M. 8vo. 2 vols. London, 1801; second edition, 8vo, 2 vols. London, 1818.

Although this and the four following works are not, in strictness, commentaries on the Pentateuch, yet they illustrate so many important passages, that the author would have deemed his work imperfect, if he had not noticed them here. Mr. Faber's learned Treatise contains the substance of the eight Bampton Lectures delivered by him. "Those who have not the means or leisure to consult the very valuable works of Mr. Bryant, Mr. Maurice, and Sir W. Jones in this line, will find in these volumes many of the most striking facts brought together, and so arranged as jointly to corroborate and

confirm the events recorded in the Pentateuch. The references to other authors are numerous, nor are these confined solely to the antients. Additional notes and illustrations are to be found at the end of each volume." (Brit. Crit. vol. xix. (O. S.) pp. 382, 388.) The second edition, published in the present year, is very materially enlarged and greatly improved by its learned author.

6. Lectures on the Four last Books of the Pentateuch, designed to show the divine origin of the Jewish religion, chiefly from internal evidence; in three parts. By the Rev. R. D. Graves, D. D. 8vo, 2 vols. London, 1815.

The first edition of this valuable work appeared in 1807; in this impression it is very materially improved, and is indispensably necessary to the biblical student.

7. Commentaries on the Laws of Moses. By the late Sir John David Michaelis, K. P. S. F. R. S. Professor of Philosophy in the University of Gottingen; translated from the German by Alexander Smith, D. D. 8vo, 4 vols. London, 1814.

8. The Character of Moses established for Veracity as an Historian, recording Events from the Creation to the Deluge. By the Rev. Joseph Townsend, M. A. 4to, vol. i. London, 1813; vol. ii. Bath, 1815.

For an analysis of this elaborate work, see the Quarterly Review, vol. xiv. pp. 96—112, and the Eclectic Review, O. S. vol. x. pp. 32—49.

9. The Hebrew Text of the Parallel Prophecies of Jacob and Moses, relating to the Twelve Tribes, with a translation and notes, and the various lections of near forty MSS. &c. &c. By D. Durell, B. D. Principal of Hertford College, 4to. Oxford, 1764.

GENESIS.

10. Joannis Merceri Commentarius in Genesin, folio, Geneva, 1598.

11. A Few and New Observations upon the Book of Genesis; also a Handful of Gleanings out of the Book of Exodus, by John Lightfoot, D. D. (Works, Vol. i. p. 698. Lond. 1684.)

12. A New English Translation, from the original Hebrew, of the Three First Chapters of Genesis, with marginal illustrations, and notes, critical and explanatory, by Abraham Dawson, M. A. 4to, London, 1763.

13. A Fourth and Fifth Chapter of Genesis, translated from the original Hebrew, by Abraham Dawson, M. A. 4to, London, 1772.

14. The Sixth and Eleven following Chapters of Genesis, translated from the original Hebrew, &c. &c. by Abraham Dawson, M. A. 4to, London, 1786.

For an account of these three elaborate pieces, see the Monthly Review, Old Series, vol. xxix. pp. 293—299; vol. xlvii. pp. 1—7; and vol. lxxvii. pp. 140—147.

15. Annotations upon Genesis, with observations doctrinal and practical, by the Rev. Thomas Harwood, 8vo, London, 1789.

This is a compilation from various authors; "which, if not a brilliant, may in some degree be considered as a useful performance." (Monthly Rev. New Series, vol. iv. p. 106).

16. Sacred Literature, or Remarks on the Book of Genesis, collected and arranged to promote the knowledge and evince the excellency of the Scriptures, by James Franks, A. M. 8vo, London, 1802.

This work is nearly similar in design and execution to the preceding: it consists principally of extracts from other books. The author "has contented himself with forming the arrangement, which is clear and good, and inserting short passages to serve for connexion and elucidation. The volume begins with general remarks on the Scriptures, and then proceeds through the book of Genesis in the order of the chapters; containing in the whole three hundred and fifteen remarks upon that book, illustrative of the matter contained in it, and collected from the best authors of all descriptions." (Brit. Crit. O. S. vol. xxi. pp. 680, 681.)

17. Notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets, by the Rev. H. Dimock, 4to, Gloucester, 1804.

18. Expository Discourses on the Book of Genesis, intersperse, with practical reflections, by Andrew Fuller, 8vo, 2 vols. London, 1806.

The late respected author of this work has long been known by his able publications on the absurdity of deism, and the immoral tendency of Socinian tenets. These "Expository Discourses," which are short and fifty-eight in number, were originally delivered as lectures to Mr. Fuller's congregation at Kettering. "The author selects a paragraph of convenient length, and furnishes a concise exposition of its leading circumstances, accompanied with a few practical reflections, and occasionally with a useful criticism. The paragraphs are not inserted at length, but referred to by the initial and final verses. Much originality of critical remark must not be expected, nor must the reader be surprised, if he often meet with a trite and obvious reflection: but we will venture to promise him, much more frequently, a manly, judicious, and useful train of observation, expressed in simple and vigorous language." (Eclectic Review, O.S. vol. ii. part ii. p. 896).

Though not a commentary on the book of Genesis, "The Mosaic History of the Creation of the World, illustrated by Discoveries and Experiments derived from the present State of Science, by Thomas Wood," (8vo, London, 1818) deserves a notice in this place as a very elaborate illustration of the first chapter of Genesis. Science is here rendered the handmaid of Revelation. To the work is prefixed a view of the cosmogony of the ancients, which exhibits very considerable research. The religious improvements are both natural and scriptural; the doctrine of the Trinity is here scripturally defended, and its authorities are clearly adduced.

EXODUS.

19. Exodus; a corrected Translation, with notes, critical and explanatory, by William Hopkins, B. A. 4to, London, 1784.

The translator has, in general, executed his task with fidelity; and, "where it could be done with propriety," (or where the readings of the Samaritan copy would permit it,) 'he has adopted,' he says, 'the English vulgar translation, in order to prevent any prejudices, that might be infused into the minds of the common people by uncharitable bigots.' In the notes we meet with little that can gratify the taste of curious and critical readers: and his severe reflections on the articles and liturgy of the church of England might well have been spared in a work of this nature." (Monthly Rev. O. S. vol. lxxii. p. 412).

JOSHUA AND THE OTHER HISTORICAL BOOKS.

20. Josuæ Imperatoris Historia, illustrata atque explicata ab Andrea Masio. Antwerp, folio, 1574; and also in the Critici Sacri.

A work of very considerable value, on account of its containing the Syriac Hexaplar version, the manuscript of which Masius possessed. This manuscript is said to have been written in the year 606, and is the only one that preserves the readings of Joshua, as given by Origen.

Joh. Henr. Michaelis, Chr. Ben. Michaelis, et Joh. Jac. Rambachii, Notæ uberiores in Hagiographa, 4to, 3 vols. Halæ, 1735-1751.

Of this work, the elder Michaelis wrote the annotations on the first book of Chronicles, the Psalms, book of Job, and Song of Solomon; C. B. Michaelis was the author of those on Proverbs, the Lamentations of Jeremiah, and the Prophet Daniel; and the notes on the second book of Chronicles, Ruth, Esther, Nehemiah, and Ecclesiastes, were written by Rambach.

Lectures on the Book of Ruth, by G. Lawson, D. D. 12mo, London, 1805.

22. Lectures on the Book of Esther, by G. Lawson, D. D. 12mo, London, 1809.

For accounts of these works, the reader is referred to the Eclectic Review, vol. i. part ii. pp. 684—691, and vol. iii. part i. p. 479—483.

ON THE POETICAL BOOKS GENERALLY.

23. The Annotations of Michaelis above noticed.

24. A Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with notes, critical, historical, and practical, by Lawrence Holden, 8vo, 4 vols. 1764.

“To what class of readers this performance will be useful or agreeable, we really know not: but this we verily believe, that persons of taste, learning, or judgment, will find very little in it to engage their attention.” (Month. Review, O. S. vol. xxxi. p. 73). The public opinion seems to have been in unison with that of the Monthly Reviewers; the book has never been popular, and is to be purchased at a very low price; on which account, this notice is inserted as a caution to the student who may be inexperienced in the real value of books.

24*. Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles, by D. Durell, D. D. 4to, London, 1772.

See Monthly Review, O. S. vol. xlvii. pp. 119—129.

25. Joh. Chr. Doederlein Scholia in Libros Veteris Testamenti Poeticos, 4to, Halæ, 1779.

JOB.

26. An Exposition, with Practical Observations on the Book of Job, by Joseph Caryl, folio, 2 vols. London, 1669.

This work was originally published in six volumes 4to, at different times. I have never had an opportunity of examining it: but Walchius says, that it is one of the best commentaries extant on the Book of Job; and that the author has investigated and explained its meaning with great diligence, and that his practical observations are excellent. (Biblioth. Theol. vol. iv. p. 487). A late learned divine of our own country has also characterized this as “a most elaborate, learned, judicious, and pious work, containing a rich fund of critical and practical divinity.” (Dr. Williams). Its bulk, however, prevents it from being generally useful.

27. Francisci Vavassoris Jobus, brevi Commentario et Metaphrasi poetica illustratus, 8vo, Paris, 1679.

The best edition of a learned and useful work.

28. Liber Jobi, cum nova versione et commentario perpetuo. Edidit Albertus Schultens, 2 vols. 4to, Lug. Bat. 1737.

Of this learned and elaborate work, an abridgment was printed at Halle, in 1773, by Prof. Vogel, entitled Alberti Schultensii Commentarius in Jobum, in compendium redactus, cum observationibus criticis et exegeticis, 8vo, 2 vols.

29. Elihu, or an Inquiry into the principal Scope and Design of the Book of Job, by Walter Hodges, D. D. 4to, London, 1750.

This work is written on the Hutchinsonian system, and is designed to show that Elihu was no other personage than the Son of God himself! See Monthly Rev. O. S. vol. ii. pp. 219—225. 347—352.

30. A Commentary on the Book of Job, in which are inserted the Hebrew text and English translation, &c. by Leonard Chappelow, B. D., Arabic Professor in the University of Cambridge, 2 vols. 4to, 1752.

See Month. Rev. O. S. vol. vii. pp. 197—205.

31. An Essay towards a new English Version of the Book of Job, from the original Hebrew, with a Commentary and some account of his Life, by Edward Heath, Esq. 4to, London, 1756.

"It is but justice to this new Essay upon Job, to observe, that the translation is, in many places, very different from that in common use; and that, in the Notes, there are many observations entirely new—all of them ingenious, and many of them true."—(Month. Rev. O. S. vol. xiv. p. 156).

32. *A Critical Dissertation on the Book of Job*, by Charles Peters, A.M. 4to, London, 1757.

The first edition of this work appeared in 1751. (See Month. Rev. O. S. vol. iv. pp. 401—409). In it, the author particularly considers Bishop Warburton's account of the Book of Job, vindicates its antiquity, and shows that the antient Jews *did* believe in a future state.

33. *The Book of Job in English verse, translated from the original Hebrew; with remarks, historical, critical, and explanatory*, by T. Scott, 8vo, London, 1773.

The first edition of this close and exact translation was published in 1773, in 4to; and the commentary is particularly valuable, from the author's "great knowledge of the oriental languages, his diligent study of the original, and his complete acquaintance with the best critics." (Month. Rev. O. S. vol. xvi. p. 376.)

34. *J. Jac. Reiske Conjecturæ in Jobum et Proverbia, cum ejusdem oratione de studio Arabicæ linguæ*, 8vo, Lipsiæ, 1779.

35. *The Book of Job, metrically arranged according to the Masora, and newly translated into English; with notes critical and explanatory, accompanied, on the opposite page, by the authorized English version*, by the Right Rev. Joseph Stock, Bishop of Killala, 4to, Bath, 1805.

"We have now finished our remarks on this translation of the Book of Job, and find in it much to praise, and some things to blame. In a vast variety of passages, there is a sense brought out, striking yet perspicuous, considerably out of the track of the common versions; yet, in most instances, close to the letter of the Hebrew.—Of all the versions of the different books of Scripture which have fallen under our notice in different languages, this is the most remarkable for the novelty of the rendering; yet in general exact, having very little supplement, and keeping close in the track of the original." (Brit. Crit. O. S. vol. xxix. p. 507).

36. *The Book of Job, translated from the Hebrew*, by the late Miss Elizabeth Smith; with a preface and annotations, by the Rev. T. Randolph, D.D. 8vo, London, 1810.

This was a posthumous publication of an amiable and accomplished young lady.—"Considering the age of Miss Smith, and the circumstances under which she studied the Hebrew language, her translation of the Book of Job may certainly be deemed a very surprising work; and, had it not been characterized in the extravagant terms of commendation with which Dr. Randolph has introduced it to the public, it might have borne generally a more favourable report than it will gain from that scrutiny which his eulogium seems to challenge.—It was evidently left in an unfinished state; and the editor felt himself bound in honour not to make the smallest correction. We have it, therefore, just as Miss Smith wrote it; and we receive it as a monument of her industry and genius, though we cannot regard it as having effected much towards the elucidation of the Book of Job." (Month. Rev. N. S. vol. lxv. p. 152. See also a similar critique in the Eclectic Review, vol. vi. part ii, p. 780).

37. *The Book of Job, literally translated from the original Hebrew, and restored to its natural arrangement, with notes critical and illustrative, and an introductory dissertation on its scene, scope, language, author, and object*. By John Mason Good, F. R. S. &c. 8vo, London, 1812.

"On the whole, we regard this work as a valuable accession to our stock of sacred literature; and we can recommend it with confidence to the biblical student, as containing a great mass of useful information and valuable criticism." (Christian Observer, vol. xii. p. 306.)

PSALMS.

38. *Paraphrases and Annotations upon the Book of Psalms.* By Henry Hammond, D.D. folio, London, 1659.

Dr. Hammond's notes are exceedingly valuable, and contain many learned observations that had escaped preceding commentators on the book of Psalms. They are also to be found in the fourth volume of his collected works, published at London in 1684, in folio.

39. *Martini Geieri Commentarius in Psalmos Davidis, fontium Ebræorum mentem, et vim vocum phrasiumque sacrarum sensumque adeo genuinum, adductis copiose locis parallelis, collatis etiam (ubi opus) versionibus interpretumque sententiis, et enodatis difficultatibus, cum cura eruens,* folio, Leipsic, 1681 or 1697; Amsterdam, 1695, Dresden, 1709.

Geier was an eminently learned divine of the Lutheran church, and professor of Hebrew at Leipsic, where the substance of his commentary on the Psalms was delivered in lectures to the students. It is very little known in this country; but on the continent it is very highly esteemed for its erudition and piety. (Walchius, vol. iv. p. 495).

40. *An Essay towards a new English Version of the Book of Psalms.* By the Rev. Zechariah Mudge, 4to, London, 1744.

This work is now so exceedingly rare, that we have not been able to procure a sight of it, nor have we met with any notice of it in the literary journals of that time. How highly Mr. Mudge was esteemed by Dr. Johnson, may be seen in the character of him drawn by the latter, in Boswell's *Life of Dr. Johnson*, vol. iv. pp. 82—84.

41. *A new English translation of the Psalms, from the original Hebrew, reduced to Metre by the late Bishop Hare: with notes critical and explanatory; illustrations of many passages drawn from the classics; and a preliminary dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated and proved at large.* By Thomas Edwards, A. M. 8vo, London, 1755.

The design of this learned work was "to make Bishop Hare's discovery of the Hebrew metre better known; to show its truth and certainty, and to prove that, by a judicious application of it, great light may be thrown upon the poetical parts of the Holy Scriptures." (Monthly Review, O. S. vol. xii. pp. 485—487). Mr. Edwards was of opinion that Dr. Hare's hypothesis was rejected by many persons, partly from an over-hasty determination, and partly from too scrupulous a veneration for the Hebrew text. Of Dr. Hare's system a short account is given.

42. *The Psalter, in its original form; or the Book of Psalms reduced to lines, in an easy and familiar style, and a kind of blank verse of unequal measures, answering for the most part to the original lines, with arguments pointing out the general design of each psalm, and notes, accounting for some passages in the translation; opening and explaining also, in some places, the prophetical views, &c.* By the Rev. George Fenwick, B. D. 8vo, London, 1759.

The object of this publication is, to show that the Psalms were written in the spirit of prophecy, with a special and direct reference to Christ and his church, in the different ages and periods of the Christian dispensation.

43. *Phil. Davidis Burkii Gnomon Psalmorum,* 4to, 2 vols. Stutgardiæ, 1760.

This work "is written in a pure strain of piety, but rather too much in a technical form." (Dr. Clarke).

44. *A New Translation of the Psalms from the Hebrew Original, with Notes critical and explanatory: to which is added a Disserta-*

tion on the last prophetic Words of Noah. By Wm. Green, M. A. 8vo, 1763.

This work contains "some judicious alterations in the version, and valuable criticisms in the notes; which throw considerable light on many obscure passages in the Psalms, and will cause those excellent compositions, which have been the admiration and delight of pious minds through so many ages, to be read with still more pleasure and advantage." But "the language of the translation, though correct, hath neither that force nor harmony which we find in the common version in our Bibles." (Monthly Review, O. S. vol. xxviii. p. 267).

In 1781 Mr. Green published a thin quarto volume of "Poetical Parts of the Old Testament, newly translated from the Hebrew, with notes critical and explanatory."—An interesting account is given of it in the same critical journal, vol. lxviii. pp. 1—8.

45. *Hermanni Venemæ Commentarii ad Psalmos*, 4to, 4 vols. Leovardiæ, 1762—1767.

"Through its great scarcity, the work is little known in Great Britain. What was said by David of Goliath's sword, may be justly said of Venema's Commentary on the Book of Psalms—There is none like it." (Dr. Clarke). It is held in the highest esteem abroad, particularly in Holland.

46. *Annotations on the Psalms*. By James Merrick, M. A. 4to, Reading, 1768.

This volume is adapted to Mr. Merrick's Poetical Version of the Psalms, published in 1765, in 4to, and justly considered as the best English poetical translation extant. In the compilation of these notes he was assisted by Bishop Lowth (then Bishop of Oxford) and Archbishop Secker. "A large part of them relate to the readings of the antient versions, and propose the conjectural emendations of various writers. Many of them abound with passages, principally from the Greek authors, which justify the modes of expression used by the Psalmist; and for this part of his design Mr. Merrick was admirably qualified, by his extensive and uncommon acquaintance with Grecian literature. Some of the notes, which are the most curious and entertaining, are those which treat upon the plants, trees, and animals, mentioned in the Psalms." (Monthly Review, O. S. vol. xl. p. 374).

47. *Francisci Vatabli Annotationes in Psalmos, subjunctis Hugonis Grotii Notis, quibus Observationes suas adpersit*, G. J. L. Vogel, 8vo, Halæ, 1767.

48. *Mosis Amyraldi Paraphrasis in Psalmos Davidis, una cum Annotationibus et Argumentis*. Editio altera, emendatior et auctior, nova Præfatione Jac. Cremeri. 4to, Traj. ad Rhenum, 1769.

49. *A Commentary on the Book of Psalms*; in which the literal or historical sense, as they relate to King David and the people of Israel, is illustrated; and their application to the Messiah, to the church, and to individuals as members thereof, is pointed out. By George Horne, D. D. [late Bishop of Norwich], 4to, 2 vols. Oxford, 1771; 8vo, 2 vols. 12mo, 3 vols. and 18mo, 2 vols. They also form vols. ii. and iii. of the collective edition of his works in 6 vols. 8vo.

The variety and number of the editions of this learned and pious work sufficiently attest the very high estimation in which it is most deservedly held: the critics of the day, however, when it first appeared, were of opinion that Bishop Horne applied too many of the Psalms to the Messiah. A judicious "Selection" from this work was published by Mr. Lindley Murray, in 12mo, 1812, comprising the most striking, pathetic, and instructive parts of the commentary.

50. *Davidis aliorumque Poetarum Hebræorum Carminum Libri quinque, e Codd. MSS. et Antiquis Versionibus recensuit et Commentariis illustravit Jo. Aug. Stark*. 8vo, vol. 1. pars 1. et 2. Regiom. 1776.

These two parts contain only an introduction to the Psalms: the work was never continued.

51. A New Literal Version of the Book of Psalms, with a Preface and Notes. By the Rev. Stephen Street, M. A. 2 vols. 8vo, London, 1790.

The author's object in this work is, to give a closely literal translation of the Psalms. In several instances, the Monthly Reviewers state that this version "is an improvement of those which have preceded it; that in some the alterations are doubtful, and that in many others they are unnecessary, if not mistaken; yet that *all* are worthy of attention, and may open the way to farther amendments. We consider this work as a useful addition to this branch of learning. The author may, perhaps, be too ready in advancing conjectures; but he always gives notice when he does it, and he never dogmatically affirms." (Monthly Review, N. S. vol. viii. p. 50).

52. Notes on the Books of Psalms and Proverbs. By the Rev. H. Dimock, 4to, Gloucester, 1791.

53. A New and Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation, with copious Notes and Illustrations, partly original and partly selected from the best commentators, calculated to render the book of Psalms intelligible to every capacity. By the Rev. W. Wake, 8vo, 2 vols. Bath, 1793.

The alterations in this version are by no means such as to render it intelligible to every capacity. "This fault pervades the book, which in other respects is well executed. The arguments in general are well drawn up, and the notes appear to be judicious. The translation of the Psalms contained in the liturgy is by many considered to be the best, though the most antient. At all events, as it is used so much, it ought to be duly explained. This book will, we doubt not, be well received among persons of some education." (British Critic, O. S. vol. iv. p. 311).

54. An Attempt to render the Daily Reading of the Psalms more intelligible to the Unlearned, with a Paraphrase selected from the best Commentators, and illustrated with occasional Notes. By F. T. Travell, A. M. 8vo, Oxford, 1794.

The design of this work is "to make the daily reading of the Psalms more easy and pleasant to those serious and unlearned Christians, who make it a point of conscience to attend the public worship of God, and are desirous of joining in *his praises with understanding*." (Preface, p. xi). "Mr. Travell appears to have studied carefully, and explained judiciously, the scope of the several psalms, and the sense of their distinct parts. A plain Christian, who takes up this book with the best of all purposes, that of being made better by it, can hardly fail of success." (British Critic, O. S. vol. vi. pp. 625, 627, 628).

55. Psalmi, ex recensione Textus Hebræi et Versionum Antiquarum Latine versi, notisque criticis et philologicis illustrati [a N. M. Berlin]. 8vo, Upsaliæ, 1805.

This is one of the most useful Latin versions of the Psalms that has appeared in modern times: it is faithfully executed without being servilely literal. The notes, though brief, are sufficiently explicit, and are designed to explain obscure passages; to elucidate, by a short paraphrase, peculiar expressions that could not be rendered in the text by a single word; to point out the principal various readings worthy of note; to state briefly those arguments for the renderings of particular words, concerning which interpreters are by no means agreed, with references to philological works in which those arguments are more copiously discussed; and to suggest probable meanings to words of doubtful interpretation, which are submitted to the reader's judgment.

56. A New Translation of the Book of Psalms from the Original Hebrew, with various Readings and Notes. By the late Alexander Geddes, LL. D. 8vo, London, 1807.

This is a posthumous publication of Dr. Geddes, edited by Dr. Disney and Charles Butler Esq. The doctor's version extends only to the eleventh verse of Psalm cxviii.; the rest is added from an interleaved copy of Bishop Wilson's Bible, corrected by Dr. G.

who professes to have confined himself to the direct and literal meaning of the inspired authors, leaving direct and secondary applications to professed commentators. "Though many things have displeased us in the perusal of this work, we are not prepared to say, that the learned editors should have altogether withheld this new version from the public. Dr. Geddes was undoubtedly a considerable scholar, and his lucubrations may be turned by other scholars to good account, though they cannot be implicitly adopted." (*British Critic*, O. S. vol. xxxiii. p. 358).

57. *The Book of Psalms*, translated from the Hebrew, with Notes explanatory and critical. By Samuel Horsley, LL. D. late Lord Bishop of St. Asaph, 8vo, 2 vols. London, 1815.

To this valuable and erudite publication of the eminent Bishop Horsley we have been indebted for many important hints in the course of the present work. For an account of his principles of interpretation, see vol. ii. p. 173, *supra*; and for a copious and well-written critique on his work, see the *British Review*, vol. xi. pp. 1—25.

PROVERBS.

58. *Proverbia Salomonis, cum cura enucleata a Martino Geiero*, 4to, Lipsiæ, 1669, 1725.

This work is executed on the same plan, and with the same ability, as Geier's Commentary on the Psalms, already noticed in p. 38.

59. *Proverbia Salomonis: Versionem integram, ad Hebræum fontem expressit, atque commentarium adjecit, Albertus Schultens*, large 8vo, (sometimes called 4to.) Lugd. Bat. 1748.

An abridgment of this elaborate work was printed at Halle in 8vo, 1769, by Professor Vogel, who added some critical remarks. The preface was written by Semler, and an *auctarium* was furnished by Teller.

60. *Observations on several Passages in the Book of Proverbs; with Two Sermons*. By Thomas Hunt, D. D. Regius Professor of Hebrew, &c. 4to, Oxford, 1775.

These observations are twenty-six in number: "They display in a very advantageous light the critical acumen of the author, and his extensive acquaintance with the eastern languages." (*Monthly Review*, O. S. vol. liii. p. 302, where the result of Dr. Hunt's elaborate criticisms is given, first in the words of the authorized translation, and then in the version proposed by him). As the book is neither very scarce nor very dear, it will be worth the student's while to procure it.

61. *Joannis Jacobi Reiske Conjecturæ in Jobum et Proverbia Salomonis*, 8vo, Lipsiæ, 1779.

62. *The Proverbs of Solomon; translated from the Hebrew, with Notes*. By the Rev. Bern. Hodgson, LL. D. Principal of Hertford College, 4to, Oxford, 1788.

"The notes are not numerous, and, we must say, not very important. They are intended chiefly to explain, or to justify, the version, where it departs from the usual mode of translating. On the whole, though we do not think that Dr. H. has been singularly happy as a translator, yet we cannot frequently charge him with wanton deviations from the common version; he has not often changed, merely for the sake of changing." (*Monthly Review*, N. S. vol. v. p. 294).

63. *Observationes in Proverbiorum Salomonis Versionem Alexandrinam*, scripsit Jo. Gottlieb Jaeger, 8vo, Meldorpi et Lipsiæ, 1788.

64. *Commentarii Novi Critici in Versiones Veteres Proverbiorum Salomonis*, a J. F. Schleusnero, 8vo, Goettingæ, 1794.

ECCLESIASTES.

65. Martini Geieri Commentarius in Salomonis Ecclesiasten, 4to, Leipsic, 1711, best edition.

66. A Philosophical and Critical Essay on Ecclesiastes, wherein the author's design is stated; his doctrine vindicated; his method explained in an analytical paraphrase annexed to a new version of the Text from the Hebrew; and the differences between that new translation and the received version accounted for in philosophical observations. By A. V. Desvieux, 4to, London, 1762.

In this work "the author hath shown very considerable abilities as a critic, and appears in the character of a candid and judicious writer. He has taken infinite pains to render his work as perfect as possible; and those who are acquainted with the Hebrew language will find in his philological observations many new, and some pertinent remarks." (Monthly Review, O. S. vol. xxvii. p. 485). Mr. Desvieux's elaborate essay was translated into German, and published at Halle, in 1764, 4to.

67. Ecclesiastes: a New Translation from the original Hebrew, by Bernard Hodgson, LL. D. Principal of Hertford College, Oxford, 4to, London, 1791.

The same remarks which have been offered on this author's version of the Book of Proverbs, are nearly applicable to his translation of Ecclesiastes. See Monthly Review, N. S. vol. ix. p. 59.

68. An Exposition of the Book of Ecclesiastes. By Edward Reynolds, D. D. Bishop of Norwich. Revised and corrected by the Rev. Daniel Washbourne, 8vo, London, 1811.

This work originally formed part of the collection of Notes on the Bible, usually called the Assembly's Annotations. The editor of this impression states that the whole of the commentary has been carefully transcribed; and that the author's ideas are strictly and fully retained: He has however "deemed it necessary to alter the construction of most of the sentences, frequently to exchange obsolete words for those now in use; and in a few instances to omit redundant paragraphs." Bishop Reynolds's work concludes with important practical reflections.

SONG OF SOLOMON.

69. Caroli Mariæ de Veil Explicatio Litteralis Cantici Canticorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monumentis eruta, 8vo, London, 1679.

A rare and valuable work.

70. Joannis Marckii in Canticum Schelomonis Commentarius, sive Analysis Exegetica, 4to, Amsterdam, 1703.

71. An Exposition of the Book of Solomon's Song, commonly called Canticles; wherein the divine authority of it is established; several versions compared with the original Text; the different senses both of Jewish and Christian interpreters considered; and the whole opened and explained. By John Gill, D. D. folio, 1728. 4to, 1751, and again in 1767. In 2 vols. 8vo, 1805.

This work is frequently mistaken for an extract from Dr. Gill's commentary on the Bible noticed in p. 27 of this Appendix, whereas it preceded the latter by more than twenty years. It is highly allegorical in its interpretation.

72. The Song of Solomon, newly translated from the original Hebrew; with a Commentary and Annotations. [By the late Dr. Percy, Bishop of Dromore], 12mo, London, 1764.

The elegance of this version, and of its accompanying criticisms, has caused it to be held in the highest esteem; and all subsequent commentators have diligently availed themselves of it. It is now exceedingly scarce, and extravagantly dear.

73. *Outlines of a New Commentary on Solomon's Song, drawn by the Help of Instructions from the East; containing, 1. Remarks on its general nature; 2. Observations on detached places of it; 3. Queries concerning the rest of the Poem.* 8vo, London, 1768. 2d edition, 1775.

For this valuable work Bible students are indebted to the Reverend Thomas Harmer, whose *Observations on divers passages of Scripture* we have already noticed*: in it very many difficult passages of Solomon's Song are happily elucidated, and hints are offered, of which subsequent commentators have not failed to avail themselves. It bears a high price.

74. *Solomon's Song, translated from the Hebrew.* By the Rev. Bernard Hodgson, LL. D. 4to, Oxford, 1785.

In this work, the *literal meaning* only of Solomon's Song is illustrated, there being not the slightest allusion to its *mystical meaning*. An account of it, with extracts, may be seen in the *Monthly Review* (O. S.) vol. lxxvi. pp. 26—29.

75. *The Song of Songs, which is Solomon's. A New Translation, with a Commentary and Notes.* By Thomas Williams, 8vo, London, 1801.

This version is as literal as our language will admit, and is rendered in conformity with the authorized translation, whenever it was practicable. The notes are for the most part judiciously selected from the labours of all preceding commentators, and give a *sober* but practical and evangelical exposition of the allegory. Two dissertations are prefixed, 1. On the origin of language, particularly figurative and allegorical language, and on Hebrew poetry and music; and, 2. On the nature, design, and authority of Solomon's Song. In pp. 100—109. is given an interesting account of nearly 40 expositors and commentators on this book. See a further account of this work in the *Monthly Review* (N. S.) vol. xlvii. pp. 302—310.

76. *Song of Songs, or Sacred Idyls. Translated from the original Hebrew, with Notes critical and explanatory.* By John Mason Good, 8vo, London, 1803.

"The present work offers two versions of the original; the one in prose, marked with the divisions of the Bible version; the other in couplet verses, of no inferior construction. Each idyl is illustrated with notes, in which very various learning is displayed, with much taste in the selection of beautiful parallelisms from a great variety of authors.—So much elegant learning and successful illustration we have seldom seen within so small a compass as the present volume." (*British Critic*, O. S. vol. xxvi. pp. 454, 455). See also *Monthly Review*, (N. S.) vol. xlvii. pp. 302—312.

77. *Canticum Canticorum illustratum ex Hierographia Orientalium,* a J. H. Kistemaker, 8vo, Münster, 1818.

78. *A Brief Outline of an Examination of the Song of Solomon; in which many beautiful Prophecies, contained in that inspired book of Holy Scripture, are considered and explained, with Remarks critical and expository.* By William Davidson, 8vo, London, 1817.

The learned and pious author of this work considers the Canticles as an inspired song, wholly referring to the spiritual Solomon, or Christ and his true spiritual church, and particularly to their espousals; and as giving a general prophetic outline of her history, from the preaching of John the Baptist, and baptism of our Lord, to the conversion of the Jews, and that of the wild Arabians, and their union with the Christian church. And while her particular, often invisible, progressive state here on earth is mentioned, and her duties are pointed out, her outward state, trials, and persecutions do not pass

* See vol. I. p. 550.

unnoticed. Mr. Davidson has diligently availed himself of the previous labours of most of the commentators on this poem; and at the end of his volume he has divided it into hemistichs, according to Dr. Kennicott's mode of printing the poetical parts of the Old Testament.

In 1811, a new translation and commentary on the Song of Solomon was published by the Reverend Mr. Fry, but we have not been able to meet with it.

ISAIAH.

79. Campegii Vitringæ Commentarius in Librum Prophetiarum Jesaiæ, folio, 2 vols. Leovardiæ, 1714 and 1720.

In this most elaborate commentary on the "Evangelical Prophet," to which all subsequent expositors have been deeply indebted, the literal sense is carefully investigated; the different interpretations of the prophetic visions are examined; and the interpretation, which Vitringa has deduced from them, is confirmed and illustrated by historical documents. Copious prolegomena are prefixed, treating of the prophet's personal history, the argument of his prophecy, its style, time of writing, and canonical authority. The value of the work is further augmented by the geographical and historical notices interspersed throughout, concerning the Babylonians, Philistines, Moabites, Syrians of Damascus, Egyptians, Tyrians, and other Gentile nations; by which not only Isaiah, but also very many other passages of Scripture, are admirably elucidated.

80. Isaiah: a New Translation, with a preliminary Dissertation, and Notes critical, philological, and explanatory. By Robert Lowth, D. D. Bishop of London, 4to, London, 1778, 8vo, 2 vols.

Of this sublime and admirably executed version, a German translation was published by M. Koppe, at Gottingen, 1779—1781, in 4 vols. 8vo. The preliminary dissertation is invaluable for the light it throws on the genius and structure of prophetic poesy. The merits of this work are ably appreciated in the *British Critic*, (O. S.) vol. xxix. pp. 144—146, and the integrity of the Hebrew text was asserted against some of the bishop's corrections in a tract that is now of rare occurrence, by Koecher in his *Vindiciæ Sacri Textus Hebræi Esaiæ adversus Lowthii Criticam*, 8vo. Bern. 1768. Bishop Lowth's version was attacked by the late Mr. Dodson, in his *supplementary* notes to his "*New Translation of Isaiah*," (8vo. London, 1790) with considerable asperity. The bishop was ably vindicated by the Rev. Dr. Sturges, in "*Short Remarks on a New Translation of Isaiah*," (8vo, London, 1790): to these Mr. Dodson replied in 1791, in a "*Letter to the Rev. Dr. Sturges*," in which he justifies the freedom with which he had censured Bishop Lowth's mistakes and defects. Mr. D.'s version and notes were framed in support of Unitarian tenets, and were published by the (Unitarian) "Society for promoting the Knowledge of the Scriptures."

81. Esaias ex Recensione Textus Hebræi, ad fidem codd. et verss. Latine, vertit, et Notas subjecit, J. C. Doederlein, 8vo, Norimbergæ, 1789, 3d edition.

The first edition was published at Altdorf, in 8vo, 1780.

82. The Book of the Prophet Isaiah, in Hebrew and English. The Hebrew Text metrically arranged; the Translation altered from that of Bishop Lowth. By the Right Rev. Joseph Stock, D. D. Bishop of Killala. 4to, 1804.

"The right reverend translator had conceived a wish to see the original language of Isaiah reduced to a metrical arrangement, and to have this accompanied with the version of Bishop Lowth, reserving to himself the liberty of adding such corrections as later critics, or his own investigations, might supply. These corrections multiplied to such a degree as to assume almost the form of a new version. There is also a variety of notes critical and explanatory, supplied partly by the translator and partly by others. Many of these are very valuable for their uncommon depth and acuteness, and tend to elucidate, in a high degree, the subject matter of these prophecies." (*British Critic*, vol. xxviii. O. S. p. 466). "Bishop Stock's version is by no means to be considered as an attempt to rival or to supersede that of Dr. Lowth. Both versions exhibit a close, nervous, and manly style. That of Dr. Lowth may by every class of readers be perused with profit. Superadded to this,

Dr. Stock invites the Hebrew scholar to investigate and to compare, by the Hebrew and the English meeting the eye in the same page; and may tempt even the careless to know something of that language, in which the oracles of God were originally conveyed." (British Critic, O. S. vol. xxix. p. 146).

83. Lectures on the Prophecies of Isaiah. By Robert Macculloch, 4 vols. 8vo, London, 1791, and following years.

These lectures were delivered in the ordinary course of his pastoral labours by Mr. M. who is a minister in the church of Scotland. "They contain many ingenious elucidations of the text, and many judicious and useful reflections. The author appears to have taken much pains to understand the phraseology of the Prophet, and to investigate his original design: he marks distinctly the leading divisions of the prophecies, and explains, at the beginning of each division, its peculiar object." (Monthly Review, N. S. vol. xx. p. 226).

Besides the above learned works on this sublime prophet, Professor Jahn, in his *Appendix Hermeneuticæ Sacræ*, Fasciculi i. and ii. (8vo, Vienna, 1813, 1815), has illustrated a variety of passages in Isaiah and other prophetic writers relative to the Messiah. But the *cheapest* and most *compendious* popular work on this and the other prophets is Dr. Smith's "*Summary view and explanation of the writings of the Prophets*," 12mo, Edinburgh and London, 1787. This work is a judicious abstract of all that is valuable in the writings of Bishop Lowth, Archbishop Newcome, Bishop Newton, and Drs. Kennicott and Blayney: it was originally compiled to accompany a Gaelic version of the Prophets, and was subsequently translated into English by the author himself. The writer of this account was informed many years since by one of the original London publishers, (and he records it with peculiar satisfaction) that the late Archbishop (Moore) of Canterbury held this little work in great estimation, and was in the habit of purchasing copies for gratuitous distribution among students and others who could not afford to buy many books.

Bishop Newton's "*Dissertations on the Prophecies*," 8vo, 2 vols. illustrate many of the prophetic parts of the Old and New Testament with equal learning and ability.

JEREMIAH, AND LAMENTATIONS.

84. Hermannî Venemæ Commentarius ad Librum Prophetiarum Jeremiæ, 4to, 2 vols. Leovardiæ, 1765.

85. Jeremiah, and Lamentations: a new translation, with notes critical, philological, and explanatory. By Benjamin Blayney, D. D. 4to, Oxford, 1784; 8vo, Edinburgh, 1810.

This work is executed on the same plan as Bishop Lowth's version of Isaiah: "and, though not with equal success, yet with much credit to the author both as a translator and a critic. His subject is not of equal eminence with that which was undertaken by the Bishop. It has less variety in the matter, and contains a less fund for curious inquiry and critical illustration. The translation is very exact, and preserves the tone and majesty of sacred writing. The notes are very copious. Many of them are very useful and some discover much critical knowledge in the Hebrew language, and a good acquaintance with antient history. The various readings are noticed with the most scrupulous exactness: conjectural emendation is sometimes hazarded, but not rashly or injudiciously." (Monthly Review, O. S. vol. lxxi. pp. 162, 163). Besides a valuable preliminary discourse, there is an appendix, comprising a selection from Archbishop Secker's manuscript notes, (now deposited in the archiepiscopal library at Lambeth), relative to the prophecy and lamentations of Jeremiah.

86. J. D. Michaelis Observationes Philologicæ et Criticæ in Jeremiæ Vaticinia et Threnos, edidit, multisque animadversionibus auxit, Joh. Frid. Schleusner, 4to, Gottingen, 1793.

These observations were collected from the loose papers of that late eminent scholar, J. D. Michaelis, by Professor Schleusner, with many additional remarks by the latter. M. Schleusner in the same year published, at Tubingen, in 4to, Dissertationes Tres, quæ continent Observationes ad Vaticinia Jeremiæ.

87. *Threni Jeremiæ Philologice et Critice illustrati a Joh. Henr. Pareau, 8vo, Lugd. Bat. 1793.*

EZEKIEL.

88. *Hieronimi Pradi et Jo. Baptistæ Villalpandi in Ezechielem Explanationes, et Apparatus Urbis ac Templi Hierosolymit. Commentariis illustratus, folio, 3 vols. Romæ, 1596—1604.*

This is a work of extreme rarity, and the best commentary on the prophet Ezekiel that ever was written. An extract of Villalpandi's comment on Ezekiel, c. 40, 41, 42, and 46, illustrating the prophetic vision of the temple, is to be found in the first volume of Bishop Walton's edition of the Polyglott Bible. Mr. Lowth made great use of this work in his learned commentary on Ezekiel.

89. *Scholæ Prophetiæ, ex Prælectionibus Georgii Calixti in Jesaïam, Jeremiam, et Ezechielem, collectæ. 4to, Quedlinburgi, 1715.*

90. *J. Fr. Starckii Commentarii in Ezechielem. 4to, Frankfort on the Maine, 1731.*

91. *Hermanni Venemæ Lectiones Academicæ ad Ezechielem, edente J. H. Verschuir, 4to, 2 vols. Leovardiæ, 1790.*

92. *An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel. By Wm. Newcome, D. D. (Bishop of Waterford, afterwards Archbishop of Armagh). 4to, Dublin, 1788.*

This work is executed on the same plan as the version of the minor prophets noticed in page 48. "The numerous admirers of that valuable production will find not less to commend in the present work. They will observe with pleasure, that the right reverend author not only pursues the path which he had before so wisely chosen, but that, instead of treading only the smoothest and most flowery parts of it, he surmounts with a firm though cautious step, difficulties which the boldest traveller might shun without disgrace. Instead of lavishing most explanation on what is most intelligible, and betraying the pride of erudition where erudition is least necessary, he successfully employs his solid judgment and effectual learning in the elucidation of a writer who has been called the *Æschylus of Hebrew Poetry*." (*Monthly Review*, N. S. vol. iv. p. 1.)

DANIEL.

93. *Hexapla, or a Sixfold Commentary on Daniel. By Andrew Willett, folio, Cambridge, 1610.*

This "is a work of much information, as it contains the opinions of many authors on each point of difficulty." The same "author has written comments on Genesis, Exodus, Leviticus, Samuel, Romans, Jude, and some detached parts of books; but in none does he discover more skill and judgment than in the present work." (*Dr. Williams Christian Preacher*, p. 431).

94. *Martini Geieri Prælectiones Academicæ in Daniele Prophetam. 4to, Leipsic, 1702, best edition.*

One of the most valuable of all Geier's Expository Works.

95. *Observations upon the Prophecies of Daniel, and the Apocalypse of St. John. By Sir Isaac Newton, 4to, London, 1733.*

A Latin version of this well-known and elaborate work was published by M. Sude-mann, in 4to, at Amsterdam, 1737. All subsequent commentators are largely indebted to the labours of Sir Isaac Newton.

96. *Hermanni Venemæ Dissertationes ad Vaticinia Danielis. Cap. 2. 7. et 8. 4to, Leovardiæ, 1745.—Ejusdem, Commentarius ad Danielis Cap. xi. 4.—xii. 3. 4to, Leovardiæ, 1752.*

97. *Daniel: an Improved Version attempted; with Notes critical, historical, and explanatory.* By Thomas Wintle, B. D. 4to, London, 1807.

A very valuable translation, executed on the same plan as Bishop Lowth's version of Isaiah, and Dr. Blayney's of Jeremiah. In the fourth sermon of his Bampton Lectures (8vo, Oxford, 1795). Mr. W. has some excellent remarks on the predictions of Haggai, Malachi, and Daniel.

Numerous disquisitions relative to particular prophecies of Daniel have been published, particularly concerning the seventy weeks: the following are the most worthy of note.

98. *An Essay towards an Interpretation of the Prophecies of Daniel, with occasional Remarks upon some of the most celebrated Commentators on them.* By Richard Amner, 8vo, London, 1776.

This author adopts the exploded and untenable hypothesis of Grotius (who has been followed by Le Clerc, Prideaux, and others), that all the prophecies of Daniel terminated in the persecution of the Jews by Antiochus Epiphanes. This work was reprinted in 1798, with some other tracts, tending to show that certain passages of Scripture, which clearly announce a future resurrection, relate to nothing more than a mere temporal deliverance! An exposure of some of this author's notions may be seen in the *British Critic*, (O. S.) vol. xiii. pp. 290—295.

99. *Joannis Davidis Michaelis Epistolæ de LXX Hebdomadibus Danielis ad D. Joannem Pringle, Baronetum.* 8vo, London, 1773.

For an account of these highly curious letters see the *Monthly Review*, O. S. vol. xlix. pp. 263—267.

100. *Adriani Kluit Vaticinium de Messia Duce Primarium, sive Explicatio LXX Hebdomadum Danielis.* 8vo, Mediol. 1774.

101. *A Dissertation, by way of Inquiry, into the true Import and Application of the Vision related Dan. ix. 20. to the end, usually called Daniel's Prophecy of Seventy Weeks, &c.* By Benjamin Blayney, B. D. 4to, Oxford, 1775.

Dr. Blayney controverts some points of Professor Michaelis's opinion, which our limits permit us not to notice. The reader will find an account of this learned tract in the *Monthly Review*, (O. S.) vol. lii. pp. 487—491.

102. *LXX Hebdomadum, quas Gabriel ad Danielem detulerat, Interpretatio, Paraphrasis, Computatio, cum Vocabulorum Difficiliorum Explicatione, &c.* Auctore Johanne Uri. 8vo, Oxonii, 1788.

COMMENTATORS ON ALL, OR MOST OF THE MINOR PROPHETS.

103. *Victorini Strigelii Argumenta et Scholia in Duodecim Prophetas Minores.* 8vo, Lipsiæ, 1561.

104. *Joannis Merceri Commentarii Locupletissimi in Prophetas Quinque Minores, inter eos qui Minores vocantur. Quibus adjuncti sunt aliorum, etiam et veterum (in quibus sunt Hebræi) et recentium Commentarii.* Sine anno et loco.

105. *Lamberti Danæi Commentarius in Joelem, Amos, Micham, Habacuc, Sophoniam, Haggæum, Zachariam, et Malachiam.* 8vo, Geneva, 1578. Also with commentaries on the other four minor prophets, in 8vo, Geneva, 1586. 1594.

106. *Joannis Drusii Commentarius in Prophetas Minores.* 4to, Amsterdam, 1627.

These commentaries were originally published at different times, between the years 1595 and 1627. They are also to be found in the third volume of the *Critici Sacri*.

107. *As Fatidicus, sive Duodecim Prophetæ Minores, Latina Metaphrasi Poetica expositi, partim a Jacobo Augusto Thuano, partim a Cunrado Rittershusio. 8vo, Ambergæ, 1604.*

This is a work of rare occurrence. Rosenmüller pronounces the paraphrases of the celebrated president De Thou, and his coadjutor Rittershusius, to be executed with great elegance. Besides the arguments to the prophecies, and the summaries translated into Latin by Rittershusius from the Greek of Hesychius, a presbyter of the church of Jerusalem, this volume contains, 1. Three Latin paraphrases of the Lamentations of Jeremiah, by De Thou, Joachim Camerarius, and Adam Siberus;—2. A poetical paraphrase of the first chapter of Isaiah by an anonymous French author;—3. A paraphrase of the third chapter of the same prophet by Henry Meibomius;—4. A poetical paraphrase of chapters xxxvi—xxxviii. of Isaiah, by John Conrad Rumelius;—5. Daniel preserved among the lions by Rittershusius;—and, 6. Nine of the Psalms of David translated into Greek hexameters also by Rittershusius. Rosenmüller has frequently cited this work in his *Scholia* on the Minor Prophets.

108. *Joannis Tarnovii in Prophetas Minores Commentarius, in quo Textus Analyti perspicua illustratur, ex fonte Hebræo explicatur, locis SS. parallelis confirmatur, a pravis expositionibus vindicatur; usus vero in locis communibus ex ipsa Scriptura natis et probatis indicatur, cum Præfatione Jo. Benedicti Carpzovii. 4to, Frankfurt and Leipsic, 1688 and 1706.*

Tarnovius was justly considered as one of the most learned and eminent divines of his day: his commentaries on the several prophets were published at different times in a detached form, and were first collected together by the elder Carpzov.

109. *Commentaries on the Prophecies of Hosea, Joel, Micah, and Malachi. By Edward Pococke, D. D.*

These learned commentaries were published at several times between the years 1667 and 1691. They are also extant in the collective edition of his 'Theological Works,' published by Dr. Twells, in two vols. folio, London, 1740.

110. *Joannis Marckii Commentarius in Prophetas Minores, seu Analysis Exegetica, quâ Hebræus Textus cum Versionibus veteribus confertur, vocum et phrasium vis indagatur, rerum nexus monstratur; et in sensum genuinum, cum examine variarum interpretationum, inquiritur. 4to, 4 vols. Amsterdam, 1696—1701.*

These commentaries are much esteemed: they were reprinted in 1734, at Tubingen, in two folio volumes, under the care of Professor Pfaff, who prefixed an account of the life and writings of Marckius.

111. *Phil. Davidis Burkii Gnomon in Duodecim Prophetas Minores, in quo, ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur. 4to, Heilbron. 1753.*

The remark already offered on Burkius's *Gnomon Psalmorum* (p. 38, *supra*) is equally applicable to his work on the minor prophets.

112. *Vaticinia Chabacuci et Nachumi, itemque nonnulla Jesaiæ, Micheæ, et Ezechielis Oracula, observationibus historico-philologicis ex historia Diodori Siculi circa res Sardanapali illustrata. Auctore R. T. Gottlieb Kalinsky. 4to, Vratislaviæ, 1748.*

A work of rare occurrence in this country: it is in the list of biblical treatises recommended to students by the late bishop of Landaff (Dr. Watson).

113. *An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. By W. Newcome, D. D. Bishop of Waterford. 4to, London, 1785; 8vo, Pontefract, 1809.*

"The notes are copious and pertinent, untainted by an ostentatious display of erudition, and abounding with such illustrations of eastern manners and customs as are best col-

lected from modern travellers. As a commentator, the learned prelate has shown an intimate acquaintance with the best critics, antient and modern. His own observations are learned and ingenious. It is, moreover, not the least merit of his criticisms, that they are continually enlivened by the introduction of classical quotations—an expedient by which the tedium of grammatical disquisition is happily relieved, the taste of the commentator displayed, and the text, in some instances, more successfully explained, than in diffuse and laborious modes of instruction" (Monthly Review, O. S. vol. lxxvi. p. 58).—The 8vo edition above noticed is a reprint of the 4to edition, enriched with the addition of the most important of Bishop Horsley's criticisms on Hosea, and those of Dr. Blayney on Zechariah. It is neatly printed, and of easy purchase.

114. *Observationes Philologicæ atque Criticæ ad quædam Prophetarum Minorum Loca, subjuncta vernacula Chabacuci Interpretatione.* Auctore J. Ch. Dahl. 8vo, Neo-Strelitiæ (New Strelitz), 1798.

HOSEA.

115. *Hosæ Oracula, Hebraice et Latine, perpetua annotatione illustravit* Chr. Fr. Kuinöel, 8vo, Leipsic, 1792.

Prof. Kuinöel has applied Heyne's mode of illustrating Virgil to the elucidation of the prophecy of Hosea. The text rarely varies from the Masora.

116. *Hosea: translated from the Hebrew, with Notes explanatory and critical.* By Samuel Horsley, Bishop of Saint Asaph, 2d edition, 4to, London, 1804.

This edition contains additional notes and corrections: the first edition appeared in 1801; the preface contains a treasure of biblical criticism. "This translation, with its notes, forms a most valuable accession to sacred learning; and evinces at once the best qualities of the scholar and the divine, supported by sagacity and a powerful judgment." (British Critic, O. S. vol. xix. p. 176).

JOEL.

117. *A Paraphrase and Commentary on the Prophecy of Joel.* By Samuel Chandler, 4to, 1735.

118. *Joel, Latine versus, et notis philologicis illustratus,* ab A. Svanborg, Lingg. OO. Professoris in Academia Upsaliensi. 4to, Upsal, 1806.

AMOS.

119. *Amos Propheta, expositus, interpretatione nova Latina instructus, amplissimo commentario ex theologia Ebræa ac Israelitica illustratus, cum quatuor appendicibus.* Cura et studio J. Ch. Harenbergii, 4to, Lugd. Bat. 1763.

JONAH.

120. *Aug. Pfeifferi Prælectiones in Prophetiam Jonæ, recognitæ et in justum commentarium redactæ, quibus emphases vocum eruuntur, verus sacræ Scripturæ sensus exponitur, sententiæ variæ et Judæorum et Christianorum adducuntur, falsæ refelluntur, et quæstiones dubiæ resolvuntur.* 4to, Wittemberg, 1671; Leipsic, 1686; Wittemberg, 1706.

This commentary is also extant in the collective edition of Pfeiffer's works printed at Utrecht, in two volumes 4to, in 1704. See tom. ii. pp. 1131—1165.

121. *Jonah*: a faithful Translation from the original, with philological and explanatory notes. To which is prefixed a preliminary discourse, proving the genuineness, the authenticity, and the integrity of the present Text. By George Benjoin. 4to, Cambridge, 1796.

Literally good for nothing!—In proof of this remark, see the *British Critic*, vol. x. (O. S.) pp. 493—506, 622—636.

NAHUM AND HABAKKUK.

122. *Adami Wildii Meditationes Sacrae in Prophetam Nahum*. Francofurti, 1712, 4to.

A learned and elaborate work, which contributes greatly to the elucidation of the prophet Nahum. (Walchius).

123. *Symbolæ Criticæ ad Interpretationem Vaticiniorum Habacuci*, etc. Autore Henr. Car. Alex. Hænenlein. 8vo, Erlang. 1795.

ZECHARIAH.

124. *Zechariah*: a New Translation with Notes, critical, philological, and explanatory, etc. By Benjamin Blayney, D. D. Regius Professor of Hebrew, 4to, London, 1797.

This work is executed on the same plan as the author's version of Jeremiah already noticed in p. 45 of this Appendix. "We think it our duty to say, that Dr. Blayney has produced a valuable illustration of Zechariah, and afforded great assistance to the biblical student." (*British Critic*, O. S. vol. xiii. p. 655).

MALACHI.

125. A learned and useful Commentary on the Prophecy of Malachy. By Richard Stock, folio, London, 1643.

This work was recommended by Bishop Wilkins as the best extant in his day on the prophet Malachi. The only other distinct commentary in our language is that of Dr. Pococke in vol. i. of his works, already noticed (p. 48.)

126. *Salomonis Van Til Malachias Illustratus*, 4to, Lugd. Bat. 1701.

127. *Hermanni Venemæ Commentarius ad Malachiam*, 4to, Leovardiae, 1759.

SECTION VI.

PRINCIPAL COMMENTATORS ON THE NEW TESTAMENT, AND ON DETACHED BOOKS THEREOF.

§ 1. *Commentators on the New Testament.*

1. *Laurentii Vallæ Annotationes in Novum Testamentum, ex diversorum utriusque linguæ, Græcæ et Latinæ, codicum collatione*. 8vo, Parisiis, 1505.

Valla held a distinguished rank among the revivers of literature; and was one of the first to consider the sense of the New Testament as a critic rather than as a divine; whence he was led to make many corrections in the Latin Vulgate translation. His annotations were first edited by Erasmus: they are also to be found in the *Critici Sacri*.

2. *Desiderii Erasmi Paraphrasis in Novum Testamentum, folio*, Basil. 1524.

"Not inferior to any of the old commentators in sensible and ingenious remarks." (Dr. Harwood). An edition of Erasmus's Paraphrase was printed at Berlin, 1777—1780, in 3 vols. 8vo. Erasmus was also author of a Latin Version of the New Testament, which, together with his annotations, is printed in the sixth volume of Le Clerc's edition of his works, in 10 vols folio, Leyden, 1703. The notes are chiefly grammatical, and designed to excite his contemporaries to the study of the New Testament in the original Greek.

3. Ὑπομνηματα in omnes Libros Novi Testamenti, in quibus et genus sermonis explicatur, et series concionum monstratur, et nativa sententia testimoniis piæ antiquitatis confirmata. Edita a Victorino Strigelio, 8vo, 2 vols. Lipsiæ, 1565.

"This is another of the most valuable books of sacred criticism. The observations are neat, and the critical judgment of Victorinus Strigelius is excellent." (Dr. Harwood). It is very scarce and dear.

4. Jesu Christi Domini Nostri Novum Testamentum, cujus Græco contextui respondent interpretationes duæ; una, vetus; altera Theodori Beza; cum ejusdem Theod. Beza annotationibus. Accessit etiam Joachimi Camerarii in Novum Fœdus Commentarius. folio, Cambridge, 1642.

The best edition of a most valuable work. "Beza is undoubtedly the best critic on the Greek language of any commentator we have. There is no translation that I know of equal to his; and his remarks on Erasmus and the vulgar Latin are wrought up to the utmost degree of exactness. On the whole, it is an invaluable treasure, and deserves to be read with the utmost attention." (Dr. Doddridge). The Commentaries of Joachim Camerarius, which are annexed to Beza's work, are very useful: in them, the learned author expounds the text in a grammatical and critical manner only, according to the genius of the original languages, and without entering into any disputed points of doctrine. Camerarius also published *Notatio figurarum sermonis in libris quatuor evangeliorum, et indicata verborum significatio et orationis sententia, ad illorum scriptorum intelligentiam certiore*. 4to, 2 vols. Lipsiæ, 1572. This is one of the scarcest books in the world; and is said (for we have never been able to see a copy) to throw much light upon the diction of the New Testament.

5. Lucæ Brugensis Commentarius in Quatuor Jesu Christi Evangelia. folio, 3 vols. Antwerp, 1606.

"A beautifully printed book, very scarce and valuable". (Dr. Harwood).

6. Joannis Maldonati Commentarii in Quatuor Evangelia. folio, Paris, 1617.

"A very ingenious commentator, distinguished for his elegant and neat Latinity." (Dr. Harwood).

7. Martini Chemnitii Harmonia Quatuor Evangelistarum. folio, Hamburg. 1704, best edition.

This work, begun by Chemnitz, was continued by Polycarp Leyser, and finished by John Gerhard; it contains many very valuable observations illustrative of the four Gospels. It is deservedly held in the highest esteem.

8. Joannis Pricæi Commentarii in varios Novi Testamenti Libros. folio, London, 1660.

These notes are also inserted in the fifth volume of the Critici Sacri: they are greatly valued, as containing "many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from profane writers." (Dr. Harwood).

9. Joh. Christoph. Wolfii Curæ Philologicæ in Novum Testamentum. 4to, 5 vols. Basil, 1741; the best edition.

This is a very valuable compilation; as "Wolfius does not simply relate the sentiments of others, but frequently animadverts upon them with great critical discernment." (Dr. Williams). A continuation of this work was published by John Christopher Koecher, entitled "Analecta Philologica et Exegetica in Quatuor Evangelia." 4to, Altenburg, 1766.

10. Le Nouveau Testament de N. S. Jesus Christ, traduit en François, sur l'Original Grèc, avec des notes littérales, pour éclaircir le texte: par Messieurs de Beausobre et L'Enfant. 4to, Amst. 1741, best edition.

To complete this excellent work, there should be added "*Remarques historiques, critiques, et philologiques sur le Nouveau Testament, par M. Beausobre, 4to, a la Haye, 1742.*" This, though a posthumous work, is very valuable, and contains many excellent and judicious observations briefly expressed, but which nevertheless comprize the substance of remarks offered by the best interpreters. These two works are in Bishop Watson's List of Books, recommended to biblical and clerical students. An English translation of Saint Matthew's Gospel from this French version, was printed in 4to several years since, which was republished in 8vo, London, 1816.

11. Novum Testamentum Græcum editionis receptæ cum Lectionibus variantibus Codicum manuscriptorum. Editionum aliarum, Versionum, et Patrum, nec non commentario pleniore ex Scriptoribus veteribus Hebræis, Græcis et Latinis, historiam et vim verborum illustrante opera et studio Joan. Jacobi Wetstenii. folio, 2 vols. Amsterdam, 1751, 1752.

The critical merits of this edition of the New Testament are considered in No. V. Sect. II. No. 14. of this Appendix. As a *merely critical comment*, this of Wetstein is unquestionably the most valuable: "almost every peculiar form of speech in the sacred text he has illustrated by quotations from Jewish, Greek, and Roman writers." (Dr. A. Clarke). Almost every modern commentator of note has largely availed himself of the previous labours of Wetstein.

12. Joannis Bengelii Gnomon Novi Testamenti, in quo, ex nativâ Verborum Vi, Simplicitas, Profunditas, Concinnitas, et Salubritas sensuum cœlestium, indicatur. 4to, Ulm, 1763, best edition.

"This work contains an instructive preface, a perspicuous analysis of each book, with short notes, in the true taste of judicious criticism. His plan is a perfect contrast to that of Wolfius. *Simplicem fere veritatem, sine sylva multarum opinionum, propono.*" (Dr. Williams). Bengel's Gnomon is a very valuable substitute for the more expensive critical commentaries on the New Testament; he excels in showing the connexion and harmony of Scripture, and how Scripture is to be interpreted by Scripture. The generally cheap price of this book greatly enhances its value.

13. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Domini Nostri Jesu Christi, cum Scholiis theologicis et philologicis, 8vo, 2 vols. London, 1768.

The editor of this work was a Mr. Hardy. "It is a very useful companion to every biblical student, and has gone through two editions (the second in 1776), the first of which is the best; but it must be acknowledged that the Greek text in both is inexcusably incorrect." (Dr. Clarke). The notes are chiefly extracted from Poole's Synopsis. This work is extremely scarce and dear, and is now in a great measure superseded by that of Mr. Valpy, mentioned below.

14. Christ. Gottfr. Küttneri Hypomnemata in Novum Testamentum, quibus Græcitas ejus explicatur, et Scholiis, quæ ex Scriptis recentiorum quorundam magni nominis philologorum excerpta sunt, illustrantur, 8vo, Lipsiæ, 1780.

15. Novum Testamentum Græcè, perpetuâ Annotatione illustratum. a G. B. Koppe, 8vo, 2d edit. 1791.

This critical work was commenced by Koppe, and continued by Heinrichs: it proceeds, however, very slowly; so that not more than six volumes have hitherto appeared, including Heinrich's edition of the Acts (noticed *infra*, p. 61), and Pott's edition of the Catholic Epistles (8vo, Gottingen, 1786), which are illustrated in a similar manner by a perpetual commentary; not having seen this edition, we are indebted, for the present notice of it, to Professor Jahn. (Enchiridion Hermeneut. Generalis, p. 175).

16. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Novum Testamentum, cum Notis Theologicis et Philologicis.* 8vo, 3 vols. Londini, in ædibus typographicis A. J. Valpy, 1816.

A work executed with equal correctness and elegance: there are a few copies on large paper which are truly beautiful. The Greek is that of the received text; and the Scholia are arranged in a similar order with those of Hardy's edition just noticed. They are chiefly selected from Grotius, Elsner, Raphelius, Bos, Palairer, Kypke, and Rosenmüller. To each book is prefixed a short account of its author, occasion, and object, drawn up in pure and elegant Latinity. For this valuable auxiliary to sacred studies, the biblical student is indebted to the Rev. Edward Valpy of Norwich. It is no mean commendation of this commodious and valuable edition of the New Testament, that an eminent prelate of the Anglican church, who has examined it, has signified his approbation of every passage on which any controversy was likely to be occasioned; and has stated that, had *he* edited it, it would have been similarly edited.

17. Lud. Casp. Valckenarii Selecta e Scholis [Scholiis] in Libros quosdam Novi Testamenti, Editore Discipulo E. Van Wassenbergh, qui Dissertationem præmisit de Glossis Novi Testamenti. Amst. 1816, 1818. 2 vols. 8vo.

Valckenaer was one of the most distinguished critics of the last century. These extracts from his Scholia are wholly philological.

To the first volume, M. Wassenbergh has prefixed a dissertation on those passages, which he thinks were originally glosses, written in the margin of manuscripts, but which in the lapse of ages have become incorporated with the text.

18. The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine, by the Papists of the traiterous seminary at Rheims, with arguments of Bookes, Chapters, and Annotations, pretending to discover the corruptions of divers translations, and to clear the controuersies of these dayes. With the authorised English Version, and a confutation of all such arguments, glosses, and annotations, as contain manifest impiety or heresy, treason and slander against the Catholic Church of God, and the true teachers thereof, or the translations used in the Church of England. By W. Fulke, D.D. folio, London, 1617 & 1633.

This elaborate work first appeared in 1580, and was again reprinted in 1601. That late elegant scholar and pious divine, the Rev. James Hervey (though sometimes rather too candid and indiscriminate in his public recommendations of books), passed the following very just encomium on Dr. Fulke's noble performance:—He styles it “a valuable piece of antient controversy and criticism, full of sound divinity, weighty arguments, and important observations;” adding—“would the young student be taught to discover the very sinews of popery, and be enabled to give an effectual blow to that complication of errors, I scarce know a treatise better calculated for the purpose.”

19. A Commentary or Exposition on the New Testament; with a Decad of Common Places. By John Trapp, 4to, 2 vols. London, 1647.

A work containing many judicious observations, culled from various sources, but for the most part expressed in uncouth language. It is both scarce and dear. The same author also wrote commentaries on some parts of the Old Testament which we have not seen.

20. A Paraphrase and Annotations on the New Testament, by Henry Hammond, D.D. folio, London, 1702, best edition.

The first edition of this valuable work appeared in 1653: it “is in great and growing reputation. There are many good criticisms, but many that are much mistaken.” Dr.

Hammond "finds the Gnostics every where, which is his principal fault: many of Le Clerc's animadversions upon those places are very good; and his edition of his book in Latin I think much preferable to the original." (Dr. Doddridge).

21. **A Paraphrase on the New Testament, with Notes Doctrinal and Practical.** By the Rev. Richard Baxter, 8vo, London, 1695. —Reprinted in 8vo, London, 1810.

The paraphrase is inserted between the verses of the text, and in a smaller type. The annotations are at the end of the chapters. They are for the most part very short, and contain much sound sense and piety. Mr. Baxter's "practical writings," said Dr. Barrow, "were never mended, and his controversial ones seldom refuted."

22. **A Paraphrase and Commentary on the New Testament: to which is added a Chronology of the New Testament, and an Alphabetical Table of Places mentioned in the New Testament.** By Daniel Whitby, D. D. folio, 2 vols. London, 1761.

This is considered as the best edition: the work was first published in 1703; and the tenth edition, in 4to, appeared in 1807. Divines of every denomination concur in pronouncing Dr. Whitby's commentary to be, upon the whole, the best upon the New Testament that is extant in the English language. It is inserted in almost every list of books that we have seen recommended to students.

23. **Expository Notes, with Practical Observations on the New Testament of our Lord and Saviour Jesus Christ; wherein the Sacred Text is at large recited, the Sense explained, &c. &c.** By William Burkitt, M. A. late Vicar and Lecturer of Dedham in Essex. 4to, London, 1814.

The first edition of this deservedly popular work was printed early in the last century; and its practical utility has caused it to be several times reprinted in folio, besides the above noticed edition in 4to. It does not profess to discuss critical questions, but is very useful for the *inferences* it deduces from the sacred text. Burkitt (says Dr. Doddridge) "has many schemes of old sermons; his sentiments vary in different parts of the work, as the authors from whom he took his materials were orthodox or not." The Reverend Dr. Glasse published an edition of this work, a few years since, in two volumes 4to; which were soon afterwards followed by an abridgment in one thick volume 8vo for the use of the poor.

Dr. Edward Wells published a very useful Testament in Greek and English, in several parcels, with notes from 1709 to 1719; in which, 1. The Greek Text is amended according to the best and most antient readings. 2. The common English translation rendered more agreeable to the original. 3. A paraphrase, explaining the difficult expressions, design of the sacred writers, &c. 4. Short annotations. This is a judicious useful work.

24. **The Practical Expositor; or, an Exposition of the New Testament in the Form of a Paraphrase, with occasional Notes, and serious Recollections at the end of each Chapter.** By John Guyse, D. D. 4to, 3 vols. London, 1739—1752.

Dr. Guyse was an eminent dissenting divine of the eighteenth century, and in his religious principles Calvinistic. His paraphrase has never been popular, though it "is said to display a sound judgment, intimate acquaintance with the original, and considerable critical powers." (Chalmers's Biographical Dictionary, vol. xvi. p. 490.)

25. **The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section.** By Philip Doddridge, D. D. 4to. 6 vols. London, 1760-62. Also in 4 vols. 4to, London, 1808; and in 6 vols. 8vo.

The right reverend the Bishop of Durham (Sermons and Tracts, p. 150.) in addressing his clergy on the choice of books, characterizes this masterly work in the following terms:—"In reading the New Testament, I recommend Doddridge's Family Expositor, as an *impartial interpreter and faithful monitor*. Other expositions and commentaries might be mentioned greatly to the honour of their respective authors, for their several excellencies; such as, elegance of exposition, acuteness of illustration, and

copiousness of erudition : but I know of no expositor, who unites so many advantages as Doddridge ; whether you regard the fidelity of his version, the fullness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or lastly, the piety and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him ; and in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek Testament, than could almost have been expected in so multifarious an undertaking as the *Family Expositor*. Indeed, for all the most valuable purposes of a Commentary on the New Testament, the *Family Expositor* cannot fall too early into the hands of those intended for holy orders." This admirable commentary is in the lists of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.

An abridgment of the *Family Expositor*, upon a plan suggested by Dr. Doddridge himself, was published a few years since by the late reverend S. Palmer, entitled "The *Family Expositor* abridged, according to the plan of its author ; containing his version and the most useful explanatory notes, with practical reflections at the end of each section entire." 8vo. 2 vols. It forms a convenient companion to Mr. Orton's *Exposition of the Old Testament*, noticed in p. 32 of this Appendix.

26. *Theological Lectures to the King's Scholars at Westminster Abbey, with an Interpretation of the New Testament, &c. &c.* By John Heylin, D. D. 4to, 2 vols. London, 1749, 1761.

This work is in Bishop Watson's List of Books recommended to students. The first part contains the interpretation of the four Gospels ; the second part comprizes the Acts of the Apostles and the several Epistles. " This interpretation, though far from being elegant, appears to us, in general, to be accurate and judicious, and shows that the author had carefully studied the original. The whole contains evident marks of solid judgment, critical skill, and considerable learning. In several parts of the work, indeed, the reader will perceive a small tincture of mysticism ; and accordingly we are told, in the preface to the second part, that the author was deeply read in the writings of the mystic divines, and was styled by some the mystic doctor." (*Monthly Review*, O. S. vol. xxv. p. 33.)

27. *The New Testament, carefully collated with the Greek, and corrected ; divided and pointed according to the various subjects treated of by the Inspired Writers, with the common division into chapters and verses in the margin ; and illustrated with notes critical and explanatory.* By Richard Wynne, A. M. 8vo, 2 vols. London, 1764.

" Mr. Wynne seems to have made his divisions into chapters and verses, with a good deal of attention and judgment. As to the translation and many of the notes, they are so much taken from the *Family Expositor* of the late reverend Dr. Doddridge, that the duty we owe the public obliges us to say, they are more the property of that learned critic than of our editor." (*Monthly Review*, O. S. vol. xxxi. pp. 406, 407). The book however is useful, and not dear.

28. *The New Testament or New Covenant of our Lord and Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English Tongue. With Notes and References.* By John Worsley, 8vo, London, 1770.

The design of this version is to depart, as little as possible, from the authorized translation, while the author has endeavoured, (and with some degree of success) to bring it nearer to the original, and to make the form of expression more suited to our present language. He professes to have paid especial attention to the correct rendering of the *particles*, many of which, it is well known, are omitted in the authorized version. The notes are very brief, and principally intended to confirm and illustrate the more literal or various renderings at the bottom of each page. " This work may be very usefully consulted : and persons, who are unacquainted with the original, may be able from hence to form their judgment concerning the translation in common use among us, and to improve their knowledge of the Scriptures" (*Monthly Review*, O. S. vol. xliii. p. 12.)

29. **The Christian Expositor**: being a brief Explanation of the New Testament, whereby the Holy Scriptures are rendered easy to be understood by the meanest capacities. By the Rev. James Ashton, 8vo, London, 1774.

"We think Mr. Ashton seems to have assumed rather too much in his title page. We have looked over the volume, and find several pertinent illustrations; but we apprehend that this well-intended work will admit of a great deal of improvement." (Monthly Review, O. S. vol. lii. p. 365).

30. **An Exposition of the New Testament**, intended as an Introduction to the Study of the Scriptures, by pointing out the leading sense and connexion of the Sacred Writers. By Wm. Gilpin, M. A. 8vo, 2 vols.

This justly admired and ably executed work has gone through several editions: it first appeared in one volume 4to, 1790. "The plan of the author is, to give the whole substance of the New Testament, verse by verse, in such a kind of paraphrase as may make the historical parts run on in a pleasing style of narrative, and convey the doctrinal parts with such connexion of the argument and illustration of the sense, as may induce even the idle to read the whole with pleasure. Sentences are occasionally thrown in for sake of explanation; but, of this and every deviation from the apparent literal sense of the context, due notice is given in the notes; which are numerous, learned, and satisfactory. We have not seen any plan more likely to attract all kinds of readers to this best of studies; and we are happy to bear testimony that the plan is executed with good sense, and without affectation." (British Critic, O. S. vol. iv. p. 122).

31. **A Translation of the New Testament**. By Gilbert Wakefield, B. A. 2d edition, with improvements, 8vo, 2 vols. London, 1795.

The first edition of this work was published in 3 volumes 8vo, 1792—for an account of the merits and defects of this version, see Monthly Review, New Series, vol. viii. pp. 241—247, and vol. xx. p. 225. It was preceded, first, by a *new translation of the Gospel of Saint Matthew, with notes critical, philological, and explanatory*, 4to, London, 1782, of which a severe account is given in the same journal, vol. lxix. Old Series, pp. 48—59; and secondly, by a *new translation of those parts only of the New Testament, which are wrongly translated in our common version*, 8vo, London, 1789. This is a small work, but more valuable for reference than the work above noticed; as it consists amply of corrections of passages mistranslated, *without any comment or observations*.

32. **A Translation of the New Testament from the Original Greek**. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. With Notes. 8vo, London, 1798.

"It is with sincere regret that we see so much piety and good intention so very expensively misemployed as in the present volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can possibly be expected from printing the historical parts of the Testament like a *play*?" "It will hardly be credible to those who do not see the book, that this strange method is employed throughout, whenever it is practicable." (British Critic, O. S. vol. xiii. p. 435). It seems to have escaped the learned critic's observation, that this translation is executed entirely in conformity to the *universalist system*.

33. **An Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the Sense by philological and explanatory Notes**. By Wm. Newcome, D. D. Archbishop of Armagh. 2 vols. royal 8vo, 1796.

This work, though printed so long ago as 1796, was not published till some time after the right reverend author's decease in 1800. In his preface it is stated that his original intention extended no further than to improve our authorized translation of the Greek Scriptures, following the text of Griesbach's critical edition, except in a few instances. Finding, however, that his plan would be defective without a comment on the text of such a difficult book, he proceeded to add a selection of annotations from a body of notes which he had formed or compiled, with occasional additions supplied by able commenta-

tors, or by his own study of the sacred writings. This version was (much to the mortification of some of the archbishop's relatives) made the basis of the following work, which is here noticed, merely lest the author of these pages should be charged with designedly omitting it.

34. *The New Testament, in an improved Version, upon the basis of Archbishop Newcome's New Translation: With a corrected Text, and Notes critical and explanatory, &c. &c. &c.* 8vo, London, 1808.

This version is avowedly made to support the Unitarian scheme, for though the late learned Archbishop Newcome's name is specified in the title page, as a kind of model, his authority is disregarded whenever it militates against the creed of the anonymous editors. The errors and perversions of this translation have been most ably exposed by the Rev. Dr. Nares in his "*Remarks on the Version of the New Testament lately edited by the Unitarians,*" &c. &c. 8vo, London, 1808; by the Rev. T. Rennell in his "*Animadversions on the Unitarian Translation by a student in divinity,*" 8vo, London, 1811; and by the Rev. Dr. Laurence in his "*Critical Reflections on some important Misrepresentations contained in the Unitarian Version of the New Testament,*" 8vo, Oxford and London, 1811. These two treatises discuss various topics, which it did not fall within Dr. Nares's plan to notice. Two short but very able critiques on the Unitarian Version may also be seen in the *Quarterly Review*, vol. i. pp. 315—336, and in the *Eclectic Review* for 1809, vol. v. pp. 24—39, 236—251.

§ 2. *Commentators on detached Books of the New Testament.*

COMMENTATORS ON THE HISTORICAL BOOKS.

1. *Novi Testamenti Libri Historici, Græci et Latini, perpetuo Commentario illustrati, a Baldvino Walæo.* 4to, Lugd. Bat. 1653, et Amstel. 1662.

This may, with great propriety, be termed an edition of the four Gospels and Acts of the Apostles, *cum notis variorum*. The notes of Beza, Grotius, Drusius, Heinsius, and others, are here inserted in regular order, the reader being left to decide for himself which interpretation he will prefer. As the book sells at an easy price, it may be advantageously substituted for the larger editions of those eminent critics, where they cannot be conveniently referred to.

2. *A Paraphrase on the Four Evangelists.* By Samuel Clarke, D. D. 8vo, 2 vols. London.

To form a complete paraphrase on the New Testament, there are usually associated with this valuable work of Dr. Clarke, a "*Paraphrase on the Acts and Epistles,*" 2 vols. 8vo, and a "*Paraphrase on the Revelations*" in one volume 8vo, by T. Pyle M. A. Their deserved popularity has caused them to pass through repeated editions. "Dr. Clarke's paraphrase on the evangelists deserves an attentive reading; he narrates a story in handsome language, and connects the parts well together; but fails much in emphasis, and seems to mistake the order of the histories." (Dr. Doddridge). Pyle's paraphrase on the Epistles Dr. D. considered to be inferior, in ability, to that on the Old Testament already noticed.

3. *A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a New Translation of Saint Paul's First Epistle to the Corinthians, with a Paraphrase and Notes, to which are added other Theological Pieces.* By Zachary Pearce, D. D. late Bishop of Rochester. 4to, 2 vols. London, 1777.

"On the whole, Dr. Pearce deserves to be ranked with other writers of eminence, who have employed their philological learning in illustrating the sacred writings." (*Monthly Review*, O. S. vol. lvi. p. 205). "To Dr. Z. Pearce, Bishop of Rochester, we indebted for an invaluable commentary and notes on the four Gospels," &c. "The deep learning and judgment displayed in these notes are really beyond all praise." (Dr. A. Clarke).

4. *Chr. Guil. Thalemanni Versio Latina Evangeliorum, Matthæi, Lucæ, et Johannis, itemque Actorum Apostolorum, edita a C. C. Titmanno.* 8vo, Berlin, 1781.

5. *D. Christiani Theophili Kuinöel Commentarius in Libros Novi Testamenti Historicos.* 8vo, vols. 1—3. Lipsiæ, 1807—1812. vol. 4. Lipsiæ, 1818.

This is one of the best philological commentaries on the historical books of the New Testament; and is less tainted by dogmatical hypothesis than many of the biblical productions of the later German divines. The text is not inserted. Vol. i. contains the commentary on Saint Matthew's Gospel; vol. ii. those on the Gospels of Saint Mark and Saint Luke; vol. iii. that on Saint John; and vol. iv. that on the Acts of the Apostles. To each book are prefixed well compiled prolegomena, in which the author's life, the authenticity of his narrative, the time, place, and the language in which he wrote, as well as his style and manner of writing, are fully discussed. A new edition of vol. i. was published in the year 1816, and of vols. ii. and iii. in 1817.

6. *Explanatory Notes upon the Four Gospels, in a new method for the use of all, but especially the unlearned English reader, in two parts, to which are prefixed three discourses.* By Joseph Trapp, D. D. 8vo, Oxford, 1805.

The design of this very useful work (which first appeared in 1747 or 1748) is to take notice only of difficult texts, to correct the authorized version, and explain the diction of the sacred writings, but chiefly to reconcile apparently contradictory passages. The three discourses prefixed, explain with much perspicuity many prophecies of the Old Testament, that are cited in the New. The numerous impressions which this work has undergone, sufficiently attest the high estimation in which it is deservedly held.

7. *A New Version of Saint Matthew's Gospel, with Select Notes; wherein the version is vindicated, and the sense and purity of several words and expressions in the Original Greek are settled and illustrated.* By Dr. Scott, J. U. D. 4to, London, 1741.

In Bishop Watson's List of Books recommended to biblical students.

8. *The Harmony of the Four Gospels; in which the natural order of each is preserved, with a paraphrase and notes.* By J. Macknight, D. D. 4to, 2 vols. 1756; 2d edit. 1763; 3d edit. 8vo, 2 vols. Edinburgh, 1804.

This has long been regarded as a standard book among divines; it is in the lists of Bishops Watson and Tomline. The preliminary disquisitions greatly enhance its value. Dr. Macknight's Harmony was translated into Latin by Professor Ruckersfelder, and published in 3 vols. 8vo, at Bremen and Deventer, 1772.

9. *The Four Gospels translated from the Greek; with preliminary Dissertations and Notes.* By George Campbell, D. D. F. R. S. Edinburgh; Principal of Marischal College, Aberdeen. 4to, 2 vols. London, 1790; 8vo, 2 vols. Edinburgh, 1807; 3d edit. London, in 3 vols. 8vo.

The extensive circulation of this valuable work, which has placed the author high in the rank of biblical critics, sufficiently attests the esteem in which it is held. Although his version has not altogether answered the expectations entertained of it, yet the notes which accompany it form an excellent philological commentary on the four Evangelists; and the dissertations are a treasure of sacred criticism. The narratives of the sacred writers are arranged in sections, regulated by the subject matter, and the divisions of chapters and verses are retained in the margin. Professor Campbell's work is in Bishop Tomline's List of Books for students.

10. *Annotations on the Four Gospels and the Acts of the Apostles. Compiled and abridged for the use of students.* 8vo, 3 vols. 2d edit. London, 1812.

Though published anonymously, this work is known to be the production of the Rev. Mr. Elsley, vicar of Burenston near Bedale; by whom the annotations on the Gospels only were first published in 2 vols. 8vo, 1799. "Altogether, we say without the smallest reserve, we never saw a book more admirably adapted for the use of students, more creditable to an author's sagacity, diligence, and erudition, or more likely to make the investigation of the New Testament easy and agreeable." (*British Critic*, O. S. vol. xvi. p. 236. See also *Monthly Review*, N. S. vol. xxx. p. 441, and vol. lxxvi. p. 381).

11. A Synopsis of the Four Evangelists; or a regular history of the conception, birth, doctrine, miracles, death, resurrection, and ascension of Jesus Christ, in the words of the Evangelists. By Charles Thomson, 8vo, Philadelphia, 1815.

The venerable author of this Harmony, whose translation of the Old Testament is noticed in p. 32 of this Appendix, considering the Gospels as memoirs of remarkable things said and done by Jesus Christ, has here arranged them according to the dates, places, and circumstances, which he found expressly mentioned in the several Gospels. He has employed a literal translation of the very words of the Evangelists, without any omission or addition, excepting that he has inserted explanations of peculiar phrases and technical terms between brackets []. It is very respectably executed; and at the end there are fifty pages of notes, chiefly explanatory of the manners and customs of the Jews.

SAINT MATTHEW.

11. Gottfridi Olearii Observationes ad Evangelium Matthæi, 4to, Lipsiæ, 1743.

Professor J. B. Carpzov mentions this as an excellent commentary on Saint Matthew's Gospel.

12. Jacobi Elsneri Commentarius in Evangelia Matthæi et Marci. 4to, 3 vols. Zwollæ, 1767, et annis sequentibus.

13. Lectures on the Gospel of Saint Matthew, delivered in the parish church of Saint James, Westminster, in the years 1798, 1799, 1800, and 1801. By the Right Rev. Beilby Porteus, Bishop of London. 8vo, 2 vols. London, 1802.

The multiplied editions of these admirable lectures sufficiently attest how highly they are esteemed. "They are" indeed "calculated alike to do good to the learned and the unlearned; the aged as well as the inexperienced, the grave and the reflecting, the gay and the thoughtless. They are learned without ostentation, pious without any tincture of enthusiasm, argumentative without pedantry, and perspicuous without losing sight of the graces of style and diction." (British Critic, O. S. vol. xx. p. 306).

SAINT MARK.

14. Georgii Friderici Heupelii Commentarius in Evangelium Marci. 8vo, Argentorati, (Strasburgh), 1716.

Carpzov has indicated this commentary as being an excellent one: we have never seen it.

SAINT LUKE.

15. Sam. Frid. Nath. Mori Prælectiones in Lucæ Evangelium, edidit C. A. Donat. 8vo, Lipsiæ, 1795.

SAINT JOHN.

16. Commentarius Analytico-Exegeticus, tam literalis quam realis, Evangelii secundum Johannem. Authore Fred. Adol. Lampe, 4to, 3 vols. Amsterdam, 1724—1726.

"This is the most valuable work on Saint John's Gospel that was ever published." (Bishop Watson). Lampe also composed two quarto volumes of Dissertationes Philologico-Theologicae, on Saint John's Gospel, which were published, in 1737, by Dr. Gerdes. They are replete with solid erudition.

17. Paraphrasis Evangelii Johannis, cum Notis et Cantabrigensis Codicis Latino Textu, a Joanne Salomone Semlero. 8vo, Halæ, 1771.

Semler was one of the most celebrated biblical critics of Germany, during the last century: his writings, which illustrate with great ability many philological difficulties, bear a high price; but he espoused such *rational* dogmas, in certain points of doctrine, which are of fundamental importance, that the student cannot be too much on his guard against them.

18. Sam. Frid. Nathan. *Mori Recitationes in Evangelium Joannis; animadversiones subjecit Tho. Imm. Dindorf*, 8vo, Pragæ, 1795.

19. Caroli Titmanni *Meletemata Sacra, sive Commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis*. royal 8vo, Lipsiæ, 1816.

The author of this work is superintendent of the diocese of Dresden. Without vouching for *every* opinion Dr. Titmann has offered, we have no hesitation in saying that his work is, upon the whole, the most valuable commentary on Saint John's Gospel, extant in the compass of a single 8vo volume, and though it does not render Lampe's rare and expensive work unnecessary, it may be advantageously substituted for this, where the student cannot obtain access to it.

THE ACTS OF THE APOSTLES.

20. The Apostolical History, containing the Acts, &c. of the Apostles. By Samuel Cradock, folio.

This author, an eminent non-conformist divine, also wrote "A plain and brief Exposition of the Revelation," now superseded by later and better works; "the Old Testament History methodized," folio, and "The Harmony of the Four Evangelists," folio. This last work *was revised by Dr. (afterwards Archbishop) Tillotson, who preserved it from the flames in the fire of London.* (Chalmers's Biographical Dictionary, vol. x. p. 447). "Cradock's three volumes are very valuable: the two last on the New Testament are much better than the first on the Old. His extracts in the margin from Hammond, Lightfoot, and Grotius, are *very judicious*; and I think, on the whole, I never read any one author, that assisted me more in what relates to the New Testament." (Dr. Doddridge). The book is by no means dear, which to students is a great advantage.

21. The History of the Acts of the Holy Apostles confirmed from other Authors, and considered as full Evidence of the Truth of Christianity. By Richard Biscoe, D. D. 8vo, 2 vols. London, 1742.

This learned and elaborate work contains the substance of Dr. Biscoe's sermons preached at Mr. Boyle's lecture between the years 1736 and 1738. Dr Doddridge frequently refers to it as a work of great utility, and as showing, in the most convincing manner, how incontestably the Acts of the Apostles demonstrate the truth of Christianity.

22. A History of the First Planting of Christianity, taken from the Acts of the Apostles and their Epistles. Together with the remarkable Facts of the Jewish and Roman History, within this Period. 4to, London, 1735; 2d and best edition, 1756, 3 vols. usually bound in one.

Though this work does not profess to be a commentary on the Acts of the Apostles, it may justly be considered as one. Besides illustrating the history of the Acts throughout, and most of the Epistles, by a view of the history of the times, the occasion of the several Epistles, and the state of the churches to which they were addressed, the learned author has established the truth of the Christian religion on a number of facts, the most public, important, and incontestable. It is indeed a most valuable help to the study of the Epistles; but it is to be regretted that its scarcity renders it accessible to few. A new edition, with corrections and additions, such as the present advanced state of biblical knowledge will supply, is a desideratum in sacred literature.

23. *Acta Apostolorum Græce, perpetua annotatione illustrata a Car. Hen. Heinrichs*, 8vo, 2 vols. Gottingen, 1809.

This forms a part of Koppe's edition of the New Testament, with notes, mentioned in p. 52 of this Appendix.

24. *Actions of the Apostles*, translated from the original Greek, by the Rev. John Willis, B. D. 8vo, London, 1789.

This work "is divided into several sections, to which are added notes, styled Proofs and Illustrations. Some of the author's alterations, we think, are real improvements: others, the contrary: some are very fanciful; and there are others, for which we cannot at all account." (*Monthly Review*, N. S. vol. iii. p. 154).

25. Sam. Frid. Nathan *Mori Versio et Explicatio Actuum Apostolicorum*. Edidit, animadversiones recentiorum suasque adjecit Gotlob Immanuel Dindorf. 8vo, 2 vols. Lipsiæ, 1791.

26. *Lectures on the Acts of the Apostles*, explanatory and practical. By Richard Stack, D. D. 8vo, 2d edition, London, 1805.

27. *Lectures on the Acts of the Apostles*, delivered in the Parish Church of Stockton-upon-Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with Maps. By John Brewster, M. A. 8vo, 2 vols. London, 1807.

"Both these authors profess to imitate the Bishop of London's (Porteus) excellent Lectures on Saint Matthew's Gospel. By a mere comparison of bulk it is evident that Dr. Stack's lectures must be more slight and cursory than those of Mr. Brewster, the one being twice the extent of the other." Dr. Stack's lectures "contain little more than a recapitulation of the subjects of the chapters in other words. Nor have we been able to discover any remarks in his book but what are so extremely plain and obvious, that they seem to be hardly worth committing to paper, much less to the press. Mr. Brewster proceeds in a very different style. He is full of illustrations from the fathers and divines of various ages; and his own remarks are not trite, but lively as well as just. Mr. B.'s Lectures may be justly recommended, as approaching much more nearly to the model, which both undertook to imitate, and as not only instructive, but pleasing and attractive." (*British Critic*, O. S. vol. xxx. pp. 133. 134. 136, See also *Eclectic Review*, O. S. vol. ii. p. 408).

28. *Lectures on the Acts of the Apostles*. By the Rev. John Dick. 8vo, London, 2 vols.

These volumes were published at different times, the second we have not seen. Mr. Dick is advantageously known as the author of a sensible and well-written essay on the inspiration of the Scriptures. Speaking of the first volume, some critics have remarked that his discussion of the principal topics related in the Acts of the Apostles "is fully calculated to establish the faith of Christians in their holy religion, and furnishes them with some excellent practical rules for the regulation of their moral conduct. Upon the whole, we cheerfully recommend the present volume to the attention of the public." (*Eclectic Review*, O. S. vol. ii. pp. 438, 440).

The same critics (vol. v. part ii. p. 834), speaking of the two volumes collectively, observe, that they contain altogether an useful illustration of many important passages of the Acts; they are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style.

Many valuable philological and historical illustrations of the Acts of the Apostles are likewise to be found in *Johannis Ernesti Immanuelis Walchii Dissertationes in Acta Apostolorum*. 4to. 3 vols. Jena, 1756, 59.

COMMENTATORS ON THE WHOLE OR GREATER PART OF THE EPISTLES. *

29. *Joachimi Langii commentatio historico-hermeneutica de vita et epistolis apostoli Pauli, ita adornata, ut isagogen generalem et spe-*

* Though not a *commentary* in the strict sense of the term, the author cannot pass in silence *Bishop Burgess's Initia Paulina, sive Introductio ad Lectionem Pauli Epistolarum*, 12mo, London, 1804. It is adapted indeed for the exclusive use of those who

cialem-historico exegeticum præbeat in Acta Apostolorum et Pauli Epistolas, nec non in ipsam Hermeneuticam Sacram, 4to, Halæ, 1718.

This work I have not been able to procure; both Walchius and Michaelis concur in stating that it throws great light on Saint Paul's Epistles.

30. *Guilielmi Estii in omnes Pauli et aliorum apostolorum Epistolas Commentarius*, folio, Paris, 1679.

The best edition of a most valuable work, which Catholics and Protestants alike concur to recommend as an excellent critical help to the exposition of the apostolic Epistles.

31. *A New Literal Translation, from the original Greek, of all the apostolical Epistles; with a Commentary, and Notes philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul.* By James Macknight, D. D. 4to, 4 vols. 1795; 8vo, *with the Greek Text*, 6 vols. 2d edition, *with the Life of the Author.* Without the Greek Text, in 3 vols. 4to, and 4 vols. 8vo.

This work, together with the harmony above noticed (p. 58) is in Bishop Tomline's list of books for clergymen. A specimen of it, containing the Epistles to the Thessalonians, was published in 4to, in 1787; and the work itself, we are informed in Dr. M.'s life (vol. i. 8vo. p. xv), was the unremitting labour of nearly 30 years, during which period seldom less than eleven hours a day were employed on it. "We apprehend that few persons who shall peruse this work with competent judgment and due respect for the sacred writings, will hesitate to acknowledge that Dr. M. is also entitled to approbation and applause, as a faithful translator, a learned and able commentator, and a pious divine." (*Monthly Review*, N. S. vol. xviii. p. 411). "It is a work of theological labour not often paralleled, and an ample storehouse of observations to exercise not only the student but the adept in divinity. If we do not always implicitly coincide with the author in opinion (which in such various matter cannot reasonably be expected), we can always praise his diligence, his learning, and his piety; qualities which confer no trifling rank on any scriptural interpreter or commentator." (*British Critic*, O. S. vol. vii. Preface, p. ii.)

32. *A Paraphrase and Annotations upon all Saint Paul's Epistles.* Done by several eminent men at Oxford, corrected and improved by the late Right Rev. and learned Bishop Fell. 3d edition, 8vo, London, 1702.

"Fell on the Epistles is very short; but most of his notes are worthy of remark. The collection of parallel Scriptures is judicious, and the translation in some places altered for the better." (Dr. Doddridge).

33. *A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians, 1 and 2 Corinthians, Romans, Ephesians.* To which is prefixed, an Essay for the Understanding of Saint Paul's Epistles by consulting Saint Paul himself. By John Locke. 4to, London, 1733: (*Works*, vol. iii.) also in 8vo.

34. *A Paraphrase and Notes on the Epistles of Saint Paul to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke.*

are studying the Epistles of Saint Paul in the original language. This little volume contains, 1. *Pauli Epistolam ad Philipp. Græce et Anglice, cum brevibus notis Kuttneri*; 2. *Theophylacti Proœmia Epistolarum*; 3. *Ejusdem Interpretationem Epistolæ ad Philipp.* 4. *Rosenmülleri Scholia ad eandem.* Quibus præeunt Kuttneri *Observata de Idiomatibus Novi Testamenti.* Though not specified in the title page, there are added two valuable extracts, from Henry Stephens's and our learned countryman Gataker's *Dissertationes de Stylo Novi Testamenti*; "thus collecting some of the most valuable illustrations of the style of Saint Paul's Epistles that can be offered to the attention of the student." (*British Critic*, O. S. vol. xxv. p. 413). This valuable work is at present out of print, and extremely scarce and dear.

To which are annexed, several Critical Dissertations on particular Parts of Scripture, &c. &c. By the late Rev. and Learned Mr. James Pierce of Exon, 4to, 2d. edit. London, 1733.

35. A Paraphrase and Notes on the Epistles of Saint Paul to the Thessalonians, Timothy, Philemon, and Titus; and the Seven Catholic Epistles by James, Peter, Jude, and John, &c. &c. By George Benson, D. D. 4to, 2 vols. London 1752, 1756, best editions.

“Locke, Pierce, and Benson make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read. They plainly thought very closely, and attended much to connexion, which they have often set in a most clear view. But they all err in too great a fondness for new interpretations: and in supposing the design of the apostles less general than it seems to have been. It must be allowed that Benson illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer. See especially his Epistle to Philemon.” (Dr. Doddridge).

36. Gottlob Christiani Storr, *Interpretatio Epistolarum Pauli ad Philippenses, ad Colossenses et ad Philemonem, ac etiam in Epistolam Jacobi*, 8vo.

These valuable philological commentaries on the above mentioned Epistles are inserted in the first and second volumes of Dr. Storr's *Opuscula Academica ad Interpretationem Librorum Sacrorum pertinentia*, 8vo, Tubingen, 1796, 1797. Vol. ii. of the same collection also contains some valuable *historical notices*, which materially contribute to elucidate Saint Paul's Epistles to the Corinthians. We are further indebted to the same learned author for a similar philological commentary on the Epistle to the Galatians, in vol. ii. of Velthusen's and Kuinöel's collection of *Commentationes Theologicae*.

37. *Versio Latina Epistolarum Novi Testamenti, perpetua Annotatione illustrata a Godofr. Sigism. Iaspis*. 8vo, Lipsiæ, vol. i. 1793, vol. ii. 1797.

38. Annotations on the Epistles, being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James Slade, M. A. 8vo, 2 vols. London, 1816.

This work is executed on the same plan as Mr. Elsley's Annotations on the Gospels, noticed in p. 58 of this Appendix, to which it is designed as a continuation.

39. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter Roberts, M. A. 4to, Cambridge, 1800.

Though not a commentary in the strictest sense of the word, this work affords so valuable an help towards ascertaining the doctrinal agreement of the Epistles, that it deserves special notice in this place. “The Harmony consists of two columns, in the first of which a kind of continued Epistle is formed, principally, but not entirely, from the Epistle to the Romans; which the author considers as intended more particularly for a delineation of the scheme of Christianity, as to the speculative part.” This continued text or clue is printed in a narrow column and a large letter, which gives room for the introduction of all the parallel passages in the second column, which is much broader, and printed in a closer form and smaller type. The whole is digested under four principal divisions. 1. Introductory address. 2. Doctrinal instruction. 3. Practical precepts. 4. Conclusion. In this way the whole substance of the apostolical Epistles is arranged; and any particular passages are found by means of a table at the end of the book. Subjoined to this Harmony is the “Summary of the Epistles; in which the view of the contents is designed to be completely conveyed, according to the author's system.” This part is followed by a very useful selection of notes. “Mr. Roberts deserves the highest commendation for his zeal and diligence in thus illustrating the Epistles, and for the attention and acuteness manifested in digesting their very various contents.” (*British Critic*, O. S. vol. xx. pp. 419—421).

ROMANS.

40. I. Jac. Rambachii *Introductio Historico-Theologica in Epistolam Pauli ad Romanos*. Adjecta est Martini Lutheri aurea prefatio, variis Observationibus exegeticis atque apologeticis illustrata, 8vo, Halæ, 1727.

Though not a commentary on the Epistle to the Romans, this introduction may very advantageously be substituted for one: not a single point is omitted that can throw any light on the author, time and place of writing, the external and internal state of the Christian church at Rome, the scope and style, and the canonical authority of this admirable Epistle. The preface of Luther truly deserves the epithet of *golden*: it illustrates the peculiar phraseology of the apostle, and his arguments of the chapters are singularly perspicuous. In our analysis, &c. of Saint Paul's Epistle to the Romans, we have been largely indebted to Rambach's publication.

41. A Paraphrase and Notes on the Epistle to the Romans; to which is prefixed, a Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme and the principal Words and Phrases the Apostles have used in describing it. By J. Taylor, D. D. 4to, 2d and best edition, 1747.

The first edition of this celebrated and learned work appeared in 1745; two others were printed in the years 1754 and 1769. Dr. Magee pronounces the system developed in this key, to be "nothing more than an artificial accommodation of Scripture phrases to notions utterly repugnant to Christian doctrine." Dr. Taylor's scheme (which was Arian) is examined by Dean Magee in the first volume of his *Discourses on the Atonement*, pp. 181—188. 199—201. 322—333. In the *Christian Observer* for 1807, which Dr. M. justly characterizes "as a periodical publication, distinguished for the uprightness and talent with which it is conducted," there is a series of valuable letters on the subject of this work. (See *Christian Observer*, vol. vi. pp. 5—8. 77—81. 151—158. 228—232. 289—296. 360—367, and 433—438). Dr. Taylor's work contains however several valuable philological illustrations of the Epistle to the Romans, of which we have availed ourselves in the course of this work.

42. A Paraphrase, with Critical Annotations, on the Epistles of Saint Paul to the Romans and Galatians. By Timothy Edwards, A. M. 4to, London, 1752.

We notice this work, which is judiciously compiled from the best previous commentaries on these two Epistles, because it is occasionally to be purchased at a cheap rate. "The author appears to us to have been a person of learning, judgment, and candour, and well acquainted with the sacred writings. He endeavours, in the first place, to give his readers a distinct view of the whole Epistle, to discover the true occasion of the apostle's writing it, the main subject of it, the principal branches of which it consists, and the subdivision of them into their proper sections, paragraphs, and periods; and then to clear up the connexion of these several particulars, the seeming perplexity of the arguments, and the hidden force of the reasonings, in order to set forth the true meaning and coherence of the whole discourse in a clear light." (*Monthly Review*, O. S. vol. vii. p. 412).

43. Jacobi Welleri *Adnotationes in Epistolam Pauli ad Romanos*, 4to, Brunswick, 1754.

Walchius states, that this work holds a high rank in Germany, among the best commentaries on Saint Paul's Epistle to the Romans; and that Weller's exposition is both learned and solid.

44. Jo. Sal. Semleri *Paraphrasis Epistolæ ad Romanos, cum Notis, translatione vetustâ et dissertatione de duplici Appendice hujus Epistolæ*, in cap. xv. xvi. small 8vo, Halæ, 1769.

Semler also published similar paraphrases on the following Epistles; viz. 1 and 2 Corinthians, Halæ, 1770, 1776; Galatians, *ibid.* 1779; James, *ibid.* 1781; 1 Peter, *ibid.* 1783; 2 Peter and Jude, *ibid.* 1784; Revelation, Neustadt, 1785, and 1 John,

to which is added by Professor Noesselt a Disquisition, entitled *Narratio de Semlero ejusque meritis in interpretatione*. S. S. 8vo. Riga, 1792. Semler totally rejects those doctrines concerning original sin, &c. which are received as orthodox by the Protestant churches. His works are all scarce and dear in this country,—so that the student will not sustain any loss, who may not be able to procure them.

45. A Paraphrase on the Eleven First Chapters of Saint Paul's Epistle to the Romans. By Thomas Adam, Rector of Wintringham, 8vo, London, 1771.

"This appears to be the performance of a sensible man, who desires to deliver the true sense of Scripture as far as he can attain it, and to advance the cause of piety among men. His method is, to lay a small number of verses before the reader at one view, in which are inserted a few words to illustrate and explain them, and then he adds several observations upon the sense of the passage, with some practical remarks. On the whole, this paraphrase, not abounding in criticism, as some might expect, appears however to be a candid, well meant, practical, and useful performance." (Monthly Review, O. S. vol. xlv. pp. 400, 401.) What further recommends this useful work, is the low price at which it may frequently be procured.

46. A Paraphrase on the Fifteenth Chapter of the First Epistle to the Corinthians, with critical Notes and Observations, and a preliminary Dissertation. A Commentary, with critical Remarks, on the Sixth, Seventh, and Part of the Eighth Chapters of the Romans, &c. By John Alexander, 4to, London, 1766.

See an account of this learned and ingenious tract, in Monthly Review, O. S. vol. xxxiv. p. 443—451.

47. Chr. Frid. Schmidii Annotationes in Epistolam Pauli ad Romanos, 8vo, Lipsiæ, 1777.

48. Sam. Frid. Nath. Mori Prælectiones in Epistolam Pauli ad Romanos, cum ejusdem versione Latinâ, locorumque quorundam Novi Testamenti difficiliorum interpretatione. Edidit J. T. T. Holtzapfel, 8vo, Lipsiæ, 1794.

49. Epistola Pauli ad Romanos, Græce, ex recensione novissima Griesbachii, cum commentario perpetuo. Edidit Chr. Fr. Boehme. 8vo, Lipsiæ, 1806.

50. Lectures, explanatory and practical, on the Epistle of Saint Paul to the Romans. By the Rev. John Fry, A. B. Rector of Desford, &c. 8vo, London, 1816.

These lectures are exactly what the author professes them to be, *explanatory* and *practical*: in his view of the doctrinal part of the Epistle, the author takes what has been called the *Calvinistic ground*, particularly in his exposition of the seventh chapter. Although the writer of these remarks can by no means agree with Mr. F. in his doctrinal views, he cheerfully adds, that it is almost impossible to peruse a single lecture without being deeply impressed with the important practical considerations which are earnestly urged upon the reader's attention.

1 AND 2 CORINTHIANS.

51. Pauli ad Corinthios Epistolæ, Græce, perpetua annotatione illustratæ, a Fr. Aug. Guil. Krause, vol. i. complectens Epistolam priorem. Francofurti, 8vo, 1792.

52. Pauli ad Corinthios Epistola secunda, perpetua annotatione illustrata, a Jo. Georg. Frid. Leun. Lemgovia, 8vo, 1804.

GALATIANS.

53. A Commentary on Saint Paul's Epistle to the Galatians, translated from the Latin of Martin Luther. 8vo, and 2 vols. 12mo.

There are also editions extant in folio and 4to, of this valuable work, which completely exposes the doctrine of justification by works alone. We may apply to it in particular what Erasmus is recorded to have said of Luther's commentaries in general:—"There is more solid divinity contained in one page, than could be found in many prolix treatises of schoolmen and such kind of authors." (Middleton's *Biographia Evangelica*, vol. i. p. 230). Walchius states that Protestants and Catholics have both concurred in their commendations of Luther's work. (*Theolog. Biblic.* vol. iv. p. 607).

54. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians and Ephesians, with Doctrinal and Practical Observations, together with a Critical and Practical Commentary on the Two Epistles of Saint Paul to the Thessalonians. By the late learned Samuel Chandler, D. D. 4to, London, 1777.

"The paraphrase clearly and fully expresses the meaning of the sacred writer; the notes are enriched by original quotations from Greek and Latin authors, in order to illustrate and confirm the learned commentator's own criticisms, and many doctrinal and practical observations are interspersed; with a view of farther explaining the tendency of the apostle's reasoning, and improving the moral temper and conduct of the reader."

"The commentary on the two Epistles to the Thessalonians is more diffuse: the author has every where introduced references to original writers, with whom none were more conversant, and omitted no opportunity of subjoining practical reflections, adapted to the various passages, which he had previously explained by learned and liberal criticism." (*Monthly Review*, O. S. vol. lvi. pp. 161, 162.)

55. *Interpretatio Epistolæ Pauli ad Galatas*, auctore E. A. Borger. 8vo, Lugd. Bat. 1807.

EPHESIANS, PHILIPPIANS, COLOSSIANS, AND THESSALONIANS.

56. Joannis Tarnovii Commentarius in Epistolas Pauli ad Ephesios, ad Philippenses, ad Colossenses, et ad Thessalonicenses. 4to, Rostock, 1636.

57. Pauli Apostoli Epistola ad Philippenses, Græce, ex recensione Griesbachiana, nova versione Latina et annotatione perpetua illustrata, a J. G. Am-Ende. 8vo, Vitebergæ, 1798.

58. A Familiar Exposition and Application of the Epistle of Saint Paul to the Colossians, in a course of Eight Sermons, including an Examination of the General Nature and Use of the Epistles of the New Testament, &c. By Thomas Gisborne, M. A. 8vo, London, 1816.

For an analysis of this very useful little work see the *Christian Observer* for 1816, vol. xv. p. 524—534.

PHILEMON.

59. Pauli ad Philemonem Epistola, Græce et Latine, illustrata a Lebr. Gottl. Schmidio. 8vo, Lipsiæ, 1786.

HEBREWS.

60. *An Exposition of the Epistle to the Hebrews, with preliminary Exercitations.* By John Owen, D. D. folio, 4 vols. London, 1668—1674, 8vo, 7 vols.

This work is particularly valuable for its illustration of the Epistle to the Hebrews by the aid of Rabbinical learning: a well executed abridgement of it was published in 4 vols. 8vo, 1790, by the late Dr. Edward Williams, of which a new edition was printed in 1815, 4 vols. 8vo.

61. *Joannis Braunii Commentarius in Epistolam ad Hebræos, cum indicibus locupletissimis et quibusdam tabulis æneis elegantissimis.* 4to, Amstel. 1705.

Professor Braun or Braunius is well known for several valuable pieces, elucidating sacred antiquities: his commentary on the Epistle to the Hebrews, in the opinion of J. B. Carpzov, is one of the best ever edited. It is indeed truly valuable for its illustrations by the aid of Rabbinical learning; and the author is particularly able, in refuting the perverse interpretations of the celebrated Socinian teacher, Schlichtingius.

62. *Joannis Benedicti Carpzovii Exercitationes in Pauli Epistolam ad Hebræos ex Philone Alexandrino,* 8vo, Helmstadt, 1750.

A work of singular utility in explaining the phraseology of Saint Paul's Epistle to the Hebrews.

63. *A Paraphrase and Notes on the Epistle to the Hebrews.* To which is prefixed an Inquiry into—the Author of this Epistle; when it was written; the manner of citing the Old Testament; and the method of reasoning in it, &c. By Arthur Ashley Sykes, D. D. 4to, London, 1755.

"This production cannot fail to throw much useful light on that part of divine revelation which it is intended to illustrate." (*Monthly Review*, O. S. vol. xiii. p. 225). It is in Bishop Watson's list of books.

64. *Joannis Augusti Ernesti Lectiones Academicæ in Epistolam ad Hebræos ab ipso revisæ, cum ejusdem excursibus theologicis edidit; commentarium, in quo multa ad recentissimorum imprimis interpretum sententias pertinentia uberius illustrantur, adjecit Gotlib Immanuel Dindorf,* royal 8vo, Leipsic, 1815.

These *Academic Lectures* of Ernesti were delivered by that eminent scholar and divine while he was Professor of Divinity at Leipsic. They have been re-edited from his corrected copy, with various important additions by Professor Dindorf, who now fills the Hebrew chair at Leipsic. These are included between brackets, with the initial letter D. On some of the earlier chapters there are also some marginal observations of an anonymous pupil of Ernesti's, which are distinctly marked. Altogether, this may be pronounced the most complete critical commentary on the Epistle to the Hebrews that is extant.

THE SEVEN CATHOLIC EPISTLES*.

65. *Epistolarum Catholicarum Septenarius, Græce, cum nova versione Latina, ac scholiis grammaticis atque criticis, opera Jo. Ben. Carpzovii,* 8vo, Halæ, 1790.

SAINT JAMES, AND 1 AND 2 PETER.

66. *Sam. Frid. Nathan Mori Prælectiones in Jacobi et Petri Epistolas.* Edidit C. A. Donat. Lipsiæ, 1794.

* The Paraphrases of Dr. Benson have already been noticed in p. 63. of this Appendix.

67. A Commentary on the First Epistle of Peter, by Robert Leighton, D. D. Archbishop of Glasgow. 8vo, 2 vols.

This admirable commentary, which nearly fills the two first volumes of Archbishop Leighton's works, is wholly practical, and has long been admired for its piety. Dr. Doddridge, in his paraphrase on this Epistle, has acknowledged himself deeply indebted to Archbishop Leighton for many important hints. Dr. Storr, in his "*Opuscula Academica*," has a valuable dissertation on the occasion and design of writing the Catholic Epistles, as they are called. See vol. ii. pp. 367—415.

1, 2, AND 3 JOHN.

68. Sam. Frid. Nath. Mori Prælectiones Exegeticæ in tres Joannis Epistolas, cum nova earundem paraphrasi Latinâ. Cura C. A Hempel, 8vo, Leipsic, 1797.

This work contains a free Latin version of Saint John's three Epistles, as it was dictated by the late celebrated Professor Morus in his Divinity Lectures, together with his observations on it, and two critical *Excursus*, one of which relates to the celebrated passage in 1 John v. 7, 8.

69. A Commentary upon the First, Second, and Third Epistles of Saint John. By Thomas Hawkins, 8vo, London, 1808.

This work is wholly practical: the author states that "he had no intention of writing for scholars," but seems to have engaged in this undertaking with the very laudable design of promoting among real Christians a devout feeling of love to God, and a spirit of mutual sympathy, forgiveness and benevolence. His doctrinal views are Calvinistic, but not chargeable with Antinomian perversion. (*Eclectic Review*, O. S. vol. v. part ii. p. 846.)

JUDE.

70. Hermanni Witsii Commentarius in Epistolam Judæ, 4to, Lug. Bat. 1703.

A learned, elegant, and perspicuous illustration of the Epistle of Jude.

71. Epistola Judæ, Græce, commentario critico et annotatione perpetua illustrata, a Henr. Carl. Alex. Haenlein, 8vo, Erlang, 1799.

71*. Collectanea, sive Notæ Criticæ et Commentarius in Epistolam Judæ. Accedunt De fonte Doctrinæ, et Dictionis Judæ genere et colore, Dissertationes duæ. Auctore M. T. Laurman, 8vo, Groningæ, 1818.

THE REVELATION OF SAINT JOHN.

72. Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata a Josepho Mede.—Ejusdem Commentarius in Apocalypsin, et Appendix ad Clavem Apocalypticam.

These excellent treatises 'of the pious and profoundly learned' Joseph Mede (as he is justly styled in the title-page to the collective edition of his works) were originally published in 4to, but now form, together with some other disquisitions on prophecy, the second volume of the folio edition of his works. Mede is universally allowed to have led the way to a correct and rational interpretation of the Apocalypse; the examination of his *Clavis* occupies the chief part of Bishop Hurd's tenth sermon on the study of the prophecies; and that eminent prelate, after adverting to the numerous and abortive attempts to explain this mysterious book, which were made soon after the Reformation, has the following striking remark concerning Mede.—"The issue of much elaborate inquiry was, that the book itself was disgraced by the fruitless efforts of its commentators, and on the point of being given up as utterly impenetrable; when a *sublime genius* arose in the beginning of the last century, and surprised the learned world with that great desideratum—a key to the *Revelations*." (*Works*, vol. v. p. 270). The tenth of Bishop Hurd's sermons on the prophecies discusses, after Mede, the interpretation of the Apocalypse.

73. Anacrisis Apocalypseos Joannis Apostoli, quâ in veras interpretandæ ejus hypotheses diligenter inquiritur, et ex iisdem interpre-

tatio facta, certis historiarum monumentis confirmatur et illustratur. tum quoque quæ Meldensis Præsul Bossuetus hujus libri commentario supposuit, et exegetico Protestantium systemati in visis de Bestia ac Babylone Mystica objecit, sedulo examinantur. Auctore Campegio Vitringa, 4to, Amsterdam, 1719.

74. A Perpetual Commentary on the Revelation of Saint John, with a Preliminary Discourse concerning the Principles upon which the said Revelation is to be understood. By Charles Daubuz, M. A. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster, A. M. 4to, London, 1730.

The best edition of an elaborate and very useful work, of which later writers have not failed to avail themselves. Daubuz's work was first printed in folio, 1720. Both this and the two preceding articles are in Bishop Watson's list.

75. A Paraphrase and Notes on the Revelation of Saint John. By Moses Lowman. 4to. 2d edit. London, 1745. 8vo, 4th edit. London, 1807.

Bishops Watson and Tomline include this work in their respective lists : Dr. Doddridge has said of it, that he "has received more satisfaction from it, with respect to many difficulties" in the book of Revelation, than he "ever found elsewhere, or expected to have found at all." (Works, vol. ii. Leeds edit. p. 37). He has given an abstract of Mr. Lowman's scheme of interpretation in his 229th lecture. (Works, vol. v. pp. 410—414). Lowman's scheme of the seven seals is also approved by the late Rev. David Simpson in his "Key to the Prophecies" (p. 582, a useful digest of preceding writers) as more consistent with history than that of Bishop Newton, printed in the second volume of his dissertations on the prophecies.

76. Bengelius's Introduction to his Exposition of the Apocalypse ; with his preface, and the greatest part of the conclusion of it ; and also his marginal notes on the text, which are a summary of the whole exposition. Translated from the High Dutch, by John Robertson, M. D. 8vo, London, 1757.

This work is in Bishop Watson's list ; an account of it may be seen in the Monthly Review, O. S. vol. xviii. pp. 25—28. The substance of Bengel's expository writings on the Apocalypse is given in the Rev. John Wesley's notes, mentioned in p. 27 of this Appendix.

77. The Revelations translated, and explained throughout, with keys, illustrations, notes, and comments ; a copious introduction, argument, and conclusion. By W. Cooke, Greek Professor at Cambridge, &c. 8vo, 1789.

"A writer who can discover" (as Mr. Cooke has done) "the Jewish church in the Iliad, and Christianity in the Odyssey, may certainly find whatever he pleases in the Book of Revelations : but it is not equally certain that he is qualified to detect the fallacies of Joseph Mede, and to prove him mistaken, false, and erroneous. Though the author professes to 'have lighted the taper of God's truth from the kindled incense of prayers,' and though he may expect that it will 'flame like a fire-brand, fling and bounce, and run, singeing and scorching wherever it touches,' we have been so unfortunate as not to receive from this flaming taper a single ray to guide us through this region of darkness." (Monthly Review, N. S. vol. iii. p. 148).

78. Commentarius in Apocalypsin Joannis. Scripsit Jo. Gothofr. Eichorn. 2 vols. small 8vo, Gottingen, 1791.

The hypothesis of the celebrated Professor Eichorn is, that the Revelation of Saint John is a prophetic drama, the true subject of which is the spiritual victory of Christianity over Judaism and Paganism. His eccentric scheme of interpretation has found but few supporters even in Germany. As this commentary on the Apocalypse is not of very frequent occurrence in this country, the following abstract of his scheme may not be unacceptable to the reader. He divides the Apocalypse into four parts, viz. 1. The Title ;—2. The Prologue ;—3. The Drama itself ;—and 4. The Epilogue.

1. The Title (i. 1—3).

2. The Prologue (i. 4.—iii. 22), in which it is stated that the argument of the drama belongs to the Christians; Epistles to the churches being added, which in the symbolic style of the poem are represented by the number seven.

3. The drama itself (iv. 1.—xxii. 5), which consists of a prelude and three Acts!!!

In the *Prelude* (iv. 1.—viii. 5), the scenery is prepared and adorned.

ACT I. Jerusalem is taken; i. e. Judaism is conquered by the Christian religion (viii. 6.—xii. 17).

ACT II. Rome is captured; i. e. Paganism is subdued by the Christian religion (xi. 18.—xx. 10).

ACT III. The New Jerusalem descends from Heaven; or the happiness of the life to come, which is to endure for ever, is described (xx. 11.—xxii. 5).

4. The Epilogue, (xxii. 6—21).

a. Of the Angel (xxii. 6).

b. Of Jesus Christ (xxii. 7—16).

c. Of Saint John, who denounces a curse against those who shall add to or diminish the predictions contained in this book, (xxii. 16—20), and concludes with an apostolical benediction. (1)

The hypothesis of Eichorn (we understand) was attacked and refuted by M. Lange, in his German translation of the Apocalypse.

79. A Commentary on the Revelations. By Bryce Johnstone, D.D. 8vo, 2 vols. Edinburgh, 1794.

This work we have not had an opportunity of seeing; it is stated by the late Dr. E. Williams to be “well calculated for general use, being written with great perspicuity, and in a popular practical strain.” (Christian Preacher, Appendix, p. 437).

80. Practical Observations on the Revelation of Saint John, written in the year 1775. By the late Mrs. Bowdler. 12mo, 2d edit. Bath, 1800.

This work is expressly designed for those who have not leisure or inclination to examine the prophetic meaning of the apocalypse. “Many such readers will doubtless be found: and whoever takes up the book with a serious mind, will be edified by the good sense, piety, and modesty of the writer.” (British Critic, O. S. vol. xvi. p. 561.)

81. A Commentary on the Revelation of Saint John, accompanied with historical testimony of its accomplishment to the present day. By the Rev. E. W. Whitaker. 8vo, London, 1802.

The present work is an enlarged edition of a small work on the prophecies, originally printed in 1795. The author “has the peculiar merit of compelling the historian Gibbon to give testimony in almost every instance, that falls within the limits of his chronology, to the fulfilment of the prophecies.” The points insisted on by Mr. Whitaker, “he has succinctly handled, and reasoned upon each in such a manner as to render his work, if not decisive upon the subject, yet too important not to become a book of reference and authority to future commentators.” (British Critic, vol. xxiii. O. S. pref. p. iv. and p. 252.)

82. Brief Commentaries upon such parts of the Revelation and other Prophecies as immediately refer to the present times; in which the several allegorical types and expressions of those prophecies are translated into their literal meanings, and applied to their appropriate events, &c. &c. By Joseph Galloway, Esq. 8vo, London, 1802.

“In the work before us, much ingenuity is displayed, as to the explanation of some of the apocalyptic visions; though in other parts solutions are offered, which appear to us to be but very weakly supported.” “Mr. Galloway deserts many of the old interpretations for applications invented by himself; and, though we often dissent from his comments, we are pleased by the spirit of his admonitions.” (British Critic, vol. xxiii. p. 537. and Pref. p. iv.)

83. The Apocalypse, or Revelation of Saint John, translated, with Notes critical and explanatory. To which is prefixed a Dissertation on the divine origin of the book, in answer to the objections of the

late Professor Michaelis ; with a biographical chart of writers in the early Christian church, who appear to have afforded evidence in favour of the Apocalypse. By John Chappel Woodhouse, D. D. royal 8vo, London, 1806.

"This," said the late Bishop Hurd, "is the best book of the kind I have seen. It owes its superiority to two things,—the author's understanding, for the most part, the apocalyptic symbols in a *spiritual*, not a literal sense : Secondly, to the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetic and other writers of the Old and New Testament. Still many difficulties remain, and will remain to the time of the end." (*Manuscript note of the late Bishop Hurd, on a blank leaf of a presentation copy of this work, in the library of Hartlebury.* See Gentleman's Magazine, vol. lxxviii. part ii. p. 702. After such commendation any further observation is unnecessary. The text of the Apocalypse is handsomely printed in three columns, containing the text of Griesbach's second edition of the New Testament, Dr. W's own translation from it, and the authorized version, from which he never departs but when the sense requires it. The reader who is desirous of seeing analyses of this most excellent work, may consult the British Critic, (O. S.) vol. xxix. pp. 190—200 ; and the Eclectic Review, (O. S.) vol. ii. part ii. pp. 914—922.

84. *England Safe and Triumphant : or Researches into the Apocalyptic Little Book, and Prophecies, connected and synchronical.* By the Rev. Francis Thurston, M. A. [8vo, 2 vols. Coventry and London, 1812.

"Among many interpretations of the Divine Book of the Revelation, here is one which expressly views in it the permanency of the church of England, and its prevalence over all other denominations of the Christian world ! Much as we are inclined to believe that there is a strong foundation of truth in what this author urges, in conformity with other sound interpreters, or built on their positions, we cannot but think in many places, particularly towards the latter end of his work, he is rather too rapid in forming his deductions and conclusions ; in some of which we confess ourselves unable to follow him." (British Critic, O. S. vol. xxxiii. p. 593, 595). It may be proper to remark, that Mr. Thurston has followed the line marked out by Dr. Faber in his works on prophecy already noticed.

85. *A Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse ; in which the Number 666 is satisfactorily explained : and also a full illustration of Daniel's Vision of the Ram and He-Goat.* By James Edward Clarke, 8vo, London, 1814.

"We cannot agree with the author in many of his explanations ; yet we have read his work with some degree of satisfaction, and think he has succeeded in throwing additional light on some of the obscure subjects which he undertakes to illustrate." (Eclectic Review, N. S. vol. iv. p. 289.)

86. *Expository Discourses on the Apocalypse, interspersed with Practical Reflections.* By the late Rev. Andrew Fuller, 8vo, London, 1815.

This posthumous publication, consisting of thirty-one discourses delivered in the years 1809 and 1810, after undergoing several revisions, was finished by the learned author, a short time only before his decease. "There is however but little novelty in the work, but little to gratify the anxious curiosity of the age, or to elucidate the unfulfilled and more difficult parts of the Revelation. The general outline of the prophetic scheme is boldly sketched, and its various ramifications are marked with that precision which was common to the writer : but in general there is an extreme of modesty and diffidence, with scarcely any attempts to pass the usual boundaries of thought on these subjects, or any adventurous flight of speculation." (Morris's Memoirs of Mr. Fuller, p. 249). An abstract of Mr. F.'s scheme of the Apocalypse is given in the same work (pp. 250—260), and in Mr. Jones's Biblical Cyclopædia, article *Apocalypse*.

SECTION VII.

PRINCIPAL COLLECTIONS OF OBSERVATIONS ON THE SCRIPTURES, GRAMMATICAL, PHILOLOGICAL, AND MISCELLANEOUS.

Fr. Lud. Abresch, *Animadversiones ad Æschylum*; accedunt annotationes ad quædam Loca Novi Testamenti, 8vo.

Joannis Alberti *Observationes Philologicæ in Sacros Novi Fœderis Libros*, 8vo, Lugd. Bat. 1725.

Caroli Aurivillii *Dissertationes ad Sacras Literas et Philologiam Orientalem pertinentes*, 8vo, Gottingen, 1790.

Miscellanea Sacra: containing an Abstract of the Scripture History of the Apostles in a new method. With Four Critical Essays—1. On the Witness of the Holy Spirit; 2. On the Distinction between Apostles, Elders, and Brethren; 3. On the Time when Paul and Barnabas became Apostles; 4. On the Apostolical Decree, &c. &c. (By Lord Barrington). A new Edition, with large additions and corrections, 8vo, 3 vols. London, 1782.

"The merit of this work is generally acknowledged. Dr. Benson acknowledged himself much indebted to it in his history of the first planting of Christianity, and in some other of his works." (Bishop Watson).

The Sacred Classics defended and illustrated, by Anthony Blackwall, 8vo, 2 vols. London, 1737.

This work "gives many well chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. They illustrate the beauty of many others, and contain good observations on the divisions of chapters and verses, by which the sense of Scripture is often obscured." (Dr. Doddridge).

Zachariæ Bogan *Homerus Εβραϊζων*; sive comparatio Homeri cum Scriptoribus sacris, quoad normam loquendi, 8vo, Oxonii, 1658.

In the preface to this learned work the author states that it is not his intention to institute any comparison between the sacred writers and their opinions, and Homer, but simply between their idioms and ways of speaking. The author added to his book Hesiodus *Εβραϊζων*; in which he shows how Hesiod expresses himself nearly after the same manner as Homer.

De Constanti et Æquabili Jesu Christi Indole, Doctrina, ac Docendi Ratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci, et Lucæ Evangeliiis Comparato. Scripsit E. A. Borger. 8vo, Lugd. Bat. 1816.

Lamberti Bos *Exercitationes Philologicæ*, in quibus Novi Fœderis loca nonnulla ex auctoribus Græcis illustrantur, aliorumque versiones et interpretationes examinantur. 8vo, Franequeræ, 1713.

Lamberti Bos *Observationes Miscellanæ ad loca quædam Novi Fœderis*. 8vo, Franequeræ, 1707.

Lamberti Bos *Ellipses Græcæ*, editæ a Schaefer, 8vo, Lipsiæ, 1808, or Glasgow, 1813.

Critical Conjectures and Observations on the New Testament, collected from various Authors, as well in regard to Words as Pointing, with the reason on which both are founded. By William Bowyer, F. S. A., Bishop Barrington, Mr. Markland, Professor Schultz, Professor Michaelis, Dr. Owen, Dr. Woide, Dr. Gosset, and Mr. Weston. A series of Conjectures from Michaelis, and a specimen of Notes on the Old Testament, by Mr. Weston, are added in an Appendix, 4to, 4th edition, London, 1812.

For an account of the former impressions of this valuable work, see *Monthly Review*, O. S. vols. xlv. p. 555, and lxvii. p. 113; and for an account of the present edition, see the *British Critic*, O. S. vol. xl. pp. 507 *et seq.* In the preface to which journal (p. vi.) it is observed, that Mr. Bowyer's work "is for the learned only, and for those among the learned who can discriminate and judge for themselves. Conjectures on the sacred text are at best extremely hazardous; hence it is that the work, though valuable, can deserve only a partial recommendation."

Observations upon the Plagues inflicted upon the Egyptians, in which is shown the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people, &c. &c. By Jacob Bryant, 8vo, London, 1794; 2d. edition, 1810.

"The same depth of thought, the same brilliancy of fancy, and the same extent of erudition, are proportionably conspicuous in this smaller production, as in the larger work of the analysis" of antient mythology. (*British Critic*, O. S. vol. iv. p. 35).

Observations upon some Passages of Scripture which the Enemies to Religion have thought most obnoxious, and attended with Difficulties not to be surmounted. By Jacob Bryant, 4to, London, 1803.

"On the whole, we have discovered in this work much learning, much ingenuity, and an uniform good intention; but truth compels us to add, that it displays a defect in judgment, and a too evident propensity to support a favourite hypothesis." (*British Critic*, O. S. vol. xxv. p. 58).

Joannis Buxtorfii Dissertationes Philologico-Theologicae et Abarbanelis aliquot Dissertationes. 4to, Basil, 1662.

The Classical Journal, 8vo, London, 1810, and following years.

Seventeen volumes of this much esteemed literary journal have been published; though principally devoted to classical literature, biblical criticism forms an important article in its contents; and many valuable elucidations of the Scriptures will be found in its pages.

Historical and Familiar Essays on the Scriptures of the New Testament. By John Collier, Author of *Essays on the Jewish History and Old Testament.* 8vo, 2 vols. London, 1797.

Of this writer's former work we have not been able to meet with any account, or to obtain a sight of it. He "appears to be animated by a very laudable desire of extending the knowledge of Scripture. This he conceives will be most effectually done, by presenting the Gospel history under the most simple and familiar forms. His essays are only chapters of a continued work, and serve by their distribution to answer the same ends." These scriptural essays "are not written quite in an unexceptionable style; nor are they altogether free from blemishes and defects. We do not, however, think the inaccuracies such, as to detract materially from the general merits of the performance, or to disqualify it from becoming a useful and engaging guide to the attainment of religious knowledge." (*British Critic*, O. S. vol. xii. pp. 628. 632).

Four hundred Texts of Holy Scripture, with their corresponding Passages, explained to the understanding of common people, and arranged under the following heads:—1. Texts which appear contradictory. 2. Not to be understood literally. 3. Improperly translated. 4. Better translated otherwise. 5. Requiring explanation. 6. Wrested or perverted. 7. The parables.—The whole compiled with a view to promote religious Knowledge, and facilitate the reading of the Divine Writings. By Oliver St. John Cooper, A. M. small 8vo, London, 1791.

Salomonis Deylingii Observationes Sacrae. 4to, 5 vols. Lipsiæ, 1735.

Joannis Doughtæi Analecta Sacra, et Nortoni Knatchbullii Animadversiones in Libros Novi Testamenti. 8vo, Amsterdam, 1694.

Jacobi Elsneri Observationes Sacrae in Novi Fœderis Libros. 8vo, 2 vols. Utrecht, 1720. 1728.

Jo. Aug. Ernesti Opuscula Theologica. 8vo, 2d edit. Lipsiæ, 1792.

The Harmony of Scripture; or an attempt to reconcile various passages apparently contradictory. By the late Rev. Andrew Fuller, 8vo, London, 1817.

This posthumous tract contains fifty-five judicious observations on so many apparently contradictory texts of Scripture. They were originally written for the satisfaction of a private individual.

D. G. Goetzii Variæ Celebriorum Medicorum Observationes, quibus multa loca Novi Testamenti docte illustrantur. 8vo, Altdorf, 1740.

Questions of considerable difficulty are in this work briefly but judiciously illustrated.

Theodori Hackspanii Notæ philologico-theologicæ in varia et difficilia veteris Testamenti. 8vo, 3 vols. Altdorf, 1664.

A free and impartial Study of the Holy Scriptures recommended: being notes on some particular texts, with discourses and observations on various subjects. By Jos. Hallet junior, 8vo, 3 vols. London, 1729—1736.

This work is included in Bishop Watson's List of Books.

Danielis Heinsii Exercitationes Sacræ ad Novum Testamentum. 4to, Cantab. 1640.

Jo. Jac. Hottingeri Opuscula, philologica, critica, atque hermeneutica. 8vo, Lipsiæ, 1817.

Conradi Ikenii Dissertationes philologico-theologicæ in diversa Sacri Codicis utriusque Testamenti loca. 4to, 2 vols. Lugd. Bat. 1749, 1770.

Remarks on Select Passages in the Old Testament; to which are added eight sermons. By the late Benjamin Kennicott, D. D. 8vo, London, 1777.

For an account of this work, see Monthly Review, O. S. vol. lxxviii. pp. 477—489.

Petri Keuchenii Annotata in Novum Testamentum, cum præfatione Alberti, 8vo, Ludg. Bat. 1755, best edition.

Morsels of Criticism, tending to illustrate some few Passages in the Holy Scripture upon Philosophical Principles and an enlarged View of Things. By Edward King, Esq. F. R. S. and F. S. A. 4to, London, part i. 1784, part ii. 1800; also a second edition, 8vo, in three vols. London, 1800.

"Mr. King's particular aim is, to provide answers to the more subtile opponents of Christianity, and to trace the completion of the sacred oracles." "We cannot take our leave of this valuable work, without expressing our admiration of the singular union of ingenuity and piety which appears in every page. Few readers perhaps will follow the author's steps with the same alacrity with which he proceeds through the most curious and subtile inquiries; but all must readily grant, that such an application of ingenuity, diligence, learning, and philosophical knowledge, is in a high degree praiseworthy." (British Critic, O. S. vol. xvi. preface, p. iv. and p. 667).

Geo. Chr. Knappii Scripta varii Argumenti, maximam partem exegeticam. 8vo, 2 vols. Halæ, 1805.

Jo. Bern. Koehleri Observationes philologicæ in loca selecta codicis sacri. 8vo, Lugd. Bat. 1766.

C. G. Kùttneri Hypomnemata in Novum Testamentum, 8vo, Lipsiæ, 1780.

Geo. Dav. Kypke Observationes Sacræ in Novi Fœderis Libros. 8vo, 2 vols, Vratislaviæ, 1755.

The Complete Works of Dr. Lardner. 8vo, 11 vols. London, 1789. 4to, 5 vols. London, 1817.

In the applause of Dr. Lardner all parties of Christians are united, regarding him as the champion of their common and holy faith. Archbishop Secker, Bishops Por-

teus, Watson, and Tomline, and Doctors Jortin, Hey, and Paley, of the Anglican church;—Doctors Doddridge, Kippis, and Priestley, amongst the Dissenters, and all foreign Protestant biblical critics, have done public homage to his learning, his fairness, and his great merits as a Christian apologist. The candid of the literati of the Roman Catholic communion have extolled his labours. And even Morgan and Gibbon, professed unbelievers, have awarded to him the meed of faithfulness and impartiality. With his name is associated the praise of deep erudition, accurate research, sound and impartial judgment, and unblemished candour. The publication of his works constituted a new era in the annals of Christianity; for, by collecting a mass of scattered evidences in favour of the authenticity of the evangelical history, he established a bulwark on the side of truth which infidelity has never presumed to attack. His “Credibility,” and his “Collection of Jewish and Heathen Testimonies,” may be said to have given the deistical controversy a new turn, and to have driven the assailants of the Gospel from the field of Christian antiquity, in which they esteemed themselves securely intrenched, into the by-paths of sarcasm and irony. How amply we are indebted to the elaborate researches of the learned and accurate Dr. Lardner, the numerous references to his works, in the preceding pages, will sufficiently attest. The 4to edition, recently completed, is handsomely executed, and has the additional merit of being a cheap publication.

Jo. Dav. Michaelis Syntagma Commentationum. 4to, 2 parts, Gottingen, 1759, 1767.

Jo. Georg. Michaelis Observationes Sacræ, 2d edition, Arnheim, 1752. Ejusdem Exercitationes theologico-philologicæ, 8vo, Lug. Bat. 1757.

Observationes selectæ in varia loca Novi Testamenti: sive Laur. Ramiresii de Prado Pentecontarchus, Alexandri Mori in Novum Fœdus Notæ, et Petri Possini Societatis Jesu Spicilegium Evangelicum; cum prefatione Jo. Alberti Fabricii et tab. æn. 8vo, Hamburgh, 1712.

One of the rarest little books of sacred criticism. Dr. Harwood calls this a very useful collection, containing many excellent notes on particular passages of the New Testament.

Sam. Frid. Nathan Mori Dissertationes Theologicæ et Philologicæ, 8vo, vol. i. Lipsiæ, 1787, vol. ii. *ibid.* 1794, 2d. edition, *ibid.* 1798.

Casp. Frid. Munthii Observationes philologicæ in Sacros Novi Testamenti Libros, ex Diodoro Siculo collectæ. 8vo, Hafniæ et Lipsiæ, 1755.

H. Muntinghe Sylloge Opusculorum ad doctrinam sacram pertinentium. 8vo. 2 vols. Lugd. Bat. 1791, 1794.

Jo. Aug. Noesselti Opusculorum ad interpretationem sacrarum Scripturarum, Fasciculus, I. 8vo, Halæ, 1785, Fasciculus II. *ibid.* 1787. Ejusdem, Exercitationes ad sacræ Scripturæ interpretationem, 8vo, Halæ, 1808.

Geo. Lud. Œderi Observationum Sacrarum Syntagma, 8vo, Weisenburg, 1729. Ejusdem, Conjecturarum de difficilioribus SS. locos centuria, 8vo, Lipsiæ, 1738. Ejusdem, Animadversiones sacræ, 8vo, Brunswick, 1747.

Eliæ Palairer Observationes philologico-criticæ in sacros Novi Fœderis Libros, 8vo, Lugd. Bat. 1752. Ejusdem Specimen Exercitationum philologico-criticarum in Sacros Novi Fœderis Libros, 8vo, 1755.

Augusti Pfeifferi Opera Omnia. 4to, 2 vols. Amst. 1704.

The first volume contains his *Dubia Vexata Scripturæ*, 400 notes on difficult passages of Scripture, *Ebraica atque exotica Novi Testamenti e suis fontibus derivata*, an explanation of Hebrew and other foreign words occurring in the New Testament, and ten dissertations on passages of peculiar difficulty in the sacred writing. The second volume consists of treatises on the criticism, interpretation, antiquities, &c. of the Bible.

Extracts from the Pentateuch compared with similar passages from Greek and Latin authors, with notes. By Edward Popham, D. D. 8vo, Oxford, 1802.

Of this learned and ingenious work, the reader will find an analysis in the *British Critic*, (O. S.) vol. xx. pp. 289—294.

Georgii Raphelii Annotationes in Sacram Scripturam; Historicæ in Vetus, Philologicæ in Novum Testamentum, ex Xenophonte, Polybio, Arriano, et Herodoto, collectæ. 8vo, 2 vols. Lugd. Bat. 1747.

Corrections of various passages in the English version of the Old Testament, upon the authority of ancient manuscripts, and ancient versions, by the late W. H. Roberts, D. D. Provost of Eton College. Published by his son, W. Roberts, M. A. 8vo, London, 1794.

“The biblical scholar will infallibly receive with pleasure these remarks, from a man of undoubted learning and ingenuity. The chief intention of Dr. Roberts seems to have been that of lessening the number of words supplied in Italic in our public version, as not answering literally to any words in the Hebrew, by showing that in some cases they are necessary, and that in some, the sense may be filled up by other means. There are also many remarks of a more general kind.” In these observations, “candour, modesty, and ingenuity will be found adorning learning.” (*British Critic*, O. S. vol. iv. p. 648, and pref. p. vi.)

Discours Historiques, Critiques, Theologiques, et Moraux, sur les Evenemens les plus memorables du vieux et du nouveau Testament, par M. Saurin. folio. Avec des planches, 6 vols. A la Haye, 1735—1739.

Mr. Vander Marck formed a design of representing on copperplates the most memorable events in sacred history: and he engaged Mr. Saurin to write an explanation of the plates: this gave rise to the discourses here published.” (Bishop Watson). There is an edition of them in 11 vols. 8vo. They are deservedly held in the highest esteem.

Gottlob Christiani Storr Dissertationes in librorum Novi Testamenti Historicorum aliquot locos. 4to, parts i—iii. Tubingen, 1790—91—94.

Gottlob Christiani Storr Opuscula Academica ad interpretationem Librorum Sacrorum pertinentia. 8vo, 3 vols. Tubingen, 1796, 1799, 1803.

Besides various critical disquisitions of great merit, this work contains several commentaries on detached books of the New Testament.

Observations upon the expediency of revising the present English version of the four Gospels, and of the Acts of the Apostles. By John Symonds, LL.D. Professor of Modern History in the University of Cambridge, 4to. 1789.

Observations on the expediency of revising the present English version of the Epistles in the New Testament. By John Symonds, LL.D. 4to, 1794.

The same method of classification is pursued in both these publications. “Of the observations themselves it must be said, that many are just and useful; but many also are minute and over-refined.” (*British Critic*, O. S. vol. iii. p. 332).

Car. Chr. Titmanni Opuscula Theologica. 8vo. Lipsiæ, 1803.

Various questions of sacred criticism are illustrated in this work, with singular ability.

Commentationes Theologicæ, editæ a Jo. Casp. Velthusen, C. Theoph. Kuinöel et Geo. Alex. Ruperti. 8vo. 6 vols. Lipsiæ, 1794—1799.

The first volume of this capital collection of critical tracts (in which various passages of the Old Testament are particularly illustrated) is now exceedingly scarce on the continent. A supplement to it was published by Messieurs Pott and Ruperti, at Helmstadt, entitled *Sylloge Commentationum Theologicarum*, in 3 vols. 8vo, 1800, 1802.

Campegii Vitringæ, *patris*, observationum sacrarum libri iv. 4to, Franequeræ, 1700. libri v. et vi. 1708.

Campegii Vitringæ, *fili*i, Dissertationes Sacræ, cum animadversionibus Hermanni Venemæ. 4to, Franequeræ, 1731.

Silva Critica, sive in auctores sacros profanosque Commentarius philologus; concinnavit Gilbertus Wakefield, B. A. 8vo, Cantabrigiæ, 1789—1795. 5 parts.

The design of that eminent scholar Mr. Wakefield, in the plan of this work, was the union of theological and classical learning,—the illustration of the Scriptures by light borrowed from the philology of Greece and Rome, as a probable method of recommending the books of revelation to scholars. How ably this design was executed, the reader may see in the different critical journals of that time*, where Mr. W.'s peculiar notions on some points are considered. An *Examen* of his work was published by H. C. A. Haenlein, in four small tracts, printed at Erlang, in 4to, 1798—1801.

Biblical Gleanings; or a Collection of Passages of Scripture, that have generally been considered to be mistranslated in the received English version, with proposed corrections; also the important various readings in both Testaments, and occasional notes interspersed, with a view to the illustration of obscure and ambiguous texts, with several other matters tending to the general elucidation of the Sacred Writings. By Thomas Wemyss, 8vo, York.

The ample title-page of this work sufficiently indicates the design of the industrious compiler; in the compass of little more than 250 pages, it presents a variety of important corrections of a multitude of obscure or ambiguous passages in the sacred writings, compiled from the Biblical labours of upwards of fifty of the most distinguished Critics, both British and foreign. In the event of a new translation or revision of our authorized version of the Holy Scriptures, this little book cannot fail of being eminently useful. Its value would have been enhanced if the compiler had specified the sources or authors of each emendation.

An Illustration of the Method of explaining the New Testament by the early opinions of Jews and Christians concerning Christ. By W. Wilson, B. D. 8vo, Cambridge, at the University Press, 1797.

"Though not expressly presented to the public as a refutation of Dr. Priestley's 'History of Early Opinions,' and other works concerning the person of Christ, this performance is unquestionably to be received in this light. The author constantly keeps in view the arguments of the work just mentioned, and nearly passes over the same ground, in order to prove that the historical fact, relating to the opinions of the first Christians, is the reverse of that which the Doctor has represented, and consequently that the inference respecting the true meaning of the New Testament is directly contrary to that of the Unitarian hypothesis.—It would be injustice to the ingenious writer of this reply" to Dr. Priestley, "not to allow him, unequivocally, the praise of having written, in a perspicuous and correct style, a learned and well-digested tract, and of having conducted his part of the controversy with urbanity and candour." (Analytical Review, vol. xxvi. pp. 368, 372).

In the present as well as in the preceding sections of this number of the Appendix, the author has endeavoured to bring forward the principal commentators and biblical critics, both British and foreign. Many of them indeed are too costly to be purchased by the generality

* See particularly the Monthly Review, N. S. vol. v. pp. 54, *et seq.* vol. viii. p. 571. and vol. xvi. p. 235.

of biblical students ; but a considerable portion, if not the whole of them, is to be found in our public libraries, and it is desirable to know in what works the best information is to be procured, even though we may not in every instance be able to purchase them, as well as to be on our guard lest we should be misled (as the author has frequently been) in buying *cheap* books which are of comparatively little utility. Ample as these lists are, they might have easily been enlarged, if the limits of the present volume would have permitted it. The reader, however, who is curious in seeing what has been written in the nature of commentaries, may (besides the authorities already referred to in p. 12 of this Appendix) consult the first volume of Mr. Radcliffe's Catalogue of the Chetham Public Library at Manchester (*Bibliotheca Chethamensis*), pp. 14—60 ; and *Bibliotheca Piersoniana*, or Catalogue of the Rev. Dr. Pierson's Library (sold by auction in May 1815). Mr. G. Ofor's Sale Catalogue of Books for 1815, and Mr. R. Priestley's Sale Catalogue for 1817, contain a numerous and well-selected list of commentators ; and Messrs. Ogle, Duncan, and Cochran's Sale Catalogue for 1817, is particularly valuable, in a bibliographical point of view, for the numerous commentaries and other works on sacred criticism which it contains, both British and Foreign, especially the latter.

On the choice of commentators, it would be presumptuous in the author of this work to offer an opinion : the student will doubtless be regulated by the judgment of judicious friends or theological tutors. The Bishops of Durham, Chester, (Cleaver) and Lincoln, have respectively published lists of such as they recommend to those who are preparing for the sacred office : and the Rev. Dr. Hales, in his *Analysis of Sacred Chronology*, (vol. ii. pp. xiii—xx.) has given a useful list of the best biblical works *generally*, including editions of the Scriptures, Commentators, Lexicons, &c. &c. which are most deserving of attention. Nor should the list be passed in silence which the late Rev. Dr. Edward Williams has inserted in the "Preacher's Library," (pp. 400—438.) appended to his useful collection of discourses by Bishop Wilkins, M. Claude, Professor Frank, Drs. Watts, Doddridge, &c. relative to the pastoral office, intitled "The Christian Preacher," 12mo, 2d edition, London, 1809.

No. III.

ON THE HEBRAISMS OF THE NEW TESTAMENT.

(Referred to, Vol. I. p. 243).

THE sacred writers of the New Testament being Jews, were consequently acquainted with the Hebrew idioms, and also with the common as well as with the *appropriated* or *acquired* senses of the words of that language. Hence, when they used a Greek word, as correspondent to a Hebrew one of like signification, they employed it as the Hebrew word was used, either in a common or appropriated sense, as occasion required. These peculiar idioms are termed Hebraisms, and their nature and classes have been treated at considerable length by various writers. Wyssius, in his *Dialectologia Sacra*, has divided the Hebraisms of the New Testament into thirteen classes; Vorstius*, into thirty-one classes; and Viser into eight classes†; and Masclef has given an ample collection of the Hebraisms occurring in the sacred writings in the first volume of his excellent Hebrew Grammar‡. As the limits necessarily assigned to this article do not permit us to abridge their valuable treatises, we shall adduce some instances of the Hebraisms found principally in the New Testament, and shall offer a few canons by which to determine them with precision.

1. Thus, *to be called* and *to be* are the same, with the Hebrews, and this latter is in the Old Testament frequently expressed by the former. Compare Isa. lx. 14, 18. lxi. 3. lxii. 12. Zech. viii. 3. Accordingly, in the New Testament, these terms are often employed one for the other, as in Matt. v. 9. "*They shall be called the children of God:*" and ver. 19, "*He shall be called the least in the kingdom of Heaven.*" 1 Joh. iii. 1. "*That we should be called the sons of God.*" *To be called* here and in other places is really *to be*, and it is so expressed according to the Hebrew way of speaking. There is the like signification of the word *arise*, as in 2 Sam. xi. 20, "*if the King's wrath arise.*" Esth. iv. 14, "*Enlargement and deliverance shall arise to the Jews.*" Prov. xxiv. 22, "*their calamity shall rise suddenly.*" In all which places the word *arise* signifies no other than actual *being* or *existing*, according to the Hebrew idiom. And thence it is used in a similar manner in the New Testament, as in Luke xxiv. 38, "*Why do thoughts arise in your hearts?*" i. e. why are they there? Matt. xxiv. 24, "*There shall arise false Christs,*" i. e. there shall ac-

* In his *Philologia Sacra*; this work was originally published in 4to, but the best edition is that of M. Fischer, in 8vo, Leipsic, 1778. Vorstius's treatise was abridged by Leusden in his *Philologus Græcus*; and Leusden's Abridgment was republished by Fischer, with valuable notes and other additions in 8vo, Leipsic, 1783.

† In his *Hermeneutica Sacra Novi Testamenti*, pars ii. vol. ii. pp. 1—62.

‡ See particularly pp. 273—290. 304—307. and 333—352.

tually be at that time such persons, according to my prediction. So, *to be found* is among the Hebrews of the same import with the above-mentioned expressions, and accordingly in the Old Testament one is put for the other, as in 1 Sam. xxv. 28, "Evil hath not been *found* in thee." 2 Chron. xix. 3, "Good things are *found* in thee." Isa. li. 3, "Joy and Gladness shall be *found* therein." Dan. v. 12, "An excellent spirit was *found* in Daniel." In these and other texts the Hebrew word rendered *found* is equivalent to *was*. In imitation of this Hebraism, *to be found* is used for *sum* or *existo*, to be, in the New Testament, as in Luke xvii. 18, "There are not *found* that returned to give glory to God, save this stranger." Acts v. 39, "Lest haply ye be *found* to fight against God." 1 Cor. iv. 2, "that a man be *found* faithful." Phil. ii. 2, "*Being found* in fashion as a man." Heb. xi. 5, "Enoch was not *found*:" which is the same with Enoch was not, as is evident from comparing this place with Gen. v. 24, to which it refers. The expression of Saint Peter, 1 Ep. ii. 22, "Neither was guile *found* in his mouth," is taken from Isa. liii. 9. "Neither was there any deceit (or guile) in his mouth." Whence it appears, that in this, as well as the other texts above cited, *to be found* is equivalent to *was*.

2. The privileges of the first-born among the Jews being very great, that which is chief or most eminent in any kind, is called the first-born, Gen. xlix. 3. So in Job xviii. 13. The *first-born* of death is the most fatal and cruel death. In Isa. xiv. 30, the *first-born* of the poor denotes those who are most poor and miserable (Psal. lxxxix. 27. Jer. xxxi. 9. Rom. viii. 29. Col. i. 15. 18. Hebrews xii. 23. Revelat. i. 5.)

3. The word *son* has various peculiar significations. Thus, the *sons* or *children of Belial*, so often spoken of in the Old Testament, are wicked men, such as are good for nothing, or such as will not be governed. *Children of light* are such as are divinely enlightened (Luke xvi. 8. John xii. 36. Ephes. v. 8. 1 Thes. v. 5.) *Children of disobedience* are disobedient persons (Ephes. ii. 2—5, 6). *Children of Hell*, (Matt. xxiii. 15); *Of wrath*, (Ephes. ii. 3); *Son of perdition*, (John xvii. 12. 2 Thes. ii. 3); are respectively such as are worthy thereof, or *obnoxious* thereto. A son of peace (Luke x. 6.) is one that is worthy of it. (See Matt. x. 13). The children of a place are the inhabitants of it, (Ezra ii. 1. Psal. cxlix. 2. Jer. ii. 16.) So the word *daughter* is likewise used (2 Kings xix. 21. Psal. xlv. 12—137, 8. Lam. ii. 13. Zach. ii. 10). The *city* being as a *mother*, and the *inhabitants* of it taken collectively, as her *daughter*. The children of the *promise*, are such as embrace and believe the promise of the Gospel (Gal. iv. 28). *Sons of men* (Psal. iv. 2.) are no more than men. And Christ is as often called the *son of man*, as he is man. The *sons of God* (Gen. vi. 2.) are those who are of the church; and so sons of God by profession (Matt. v. 45). They are such as imitate him, or are governed by him, (1 John iii. 10). On the same account are men called the *children of the devil*. So likewise (John viii. 44.) *father* is understood in a like sense; also those who are the *inventors* of any thing, or instruct others therein, are called their fathers, (Gen. iv. 20).

4. *Name*, is frequently used as synonymous with *persons*. Thus to believe on the name of Christ (John i. 12.) means to believe on him. See similar examples in John iii. 18. xx. 31. Acts i. 15. Rev.

iii. 4. In like manner *soul* is put for person, in Matt. xii. 18. *In whom my soul is well pleased*, that is, in whom I am well pleased. See other examples in Gen. xii. 13. xix. 20. Psal. cvi. 15. Job xvi. 4. Prov. xxv. 25. Rom. xiii. 1. Heb. x. 38.

5. As the Jews had but few adjectives in their language, they had recourse to substantives, in order to supply their place. Hence we find *kingdom and glory* used to denote a *glorious kingdom* (1 Thess. ii. 12). *Mouth and wisdom* for *wise discourse* (Luke xix. 15); the *patience of hope* for *patient expectation* (1 Thess. i. 3); *glory of his power* for *glorious power* (2 Thess. i. 9).

6. The Jews, having no superlatives in their language, employed the words of *God*, or of *the Lord*, in order to denote the greatness or excellency of a thing. Thus, in Gen. xxx. 10. a beautiful garden is called the *garden of the Lord*. In 1 Sam. xxvi. 12. a *very deep sleep* is called the *sleep of the Lord*: In 2 Chron. xiv. 14. and xvii. 10. the *fear of the Lord* denotes a very great fear; and in Psal. lxxx. 10. the *tallest cedars* are termed *cedars of God*. So in Acts vii. 20. Moses is said to be *αἰσιος τῷ Θεῷ* literally *fair to God*, or, as it is correctly rendered in our version, *exceeding fair*. And in 2 Cor. x. 4. the weapons of our warfare are termed *δυνατα τῷ Θεῷ*, literally *mighty to God*, that is, *exceeding powerful*—not *mighty through God*, as in our authorized translation.

7. According to the Hebrew idiom, a sword has a *mouth*, or the edge of the sword is called a *mouth*: (Luke xxi. 24). *They shall fall by the mouth* (or, as our translators have correctly rendered it, *the edge*) of the sword (Heb. xi. 34.)—*escaped the edge of the sword*, is in the Greek *στόμα*, the *mouth* of the sword. So, we read of a *two mouthed sword* (Heb. iv. 12.) for it is *δισομος* in the Greek. Which is the Hebrew phraseology, as may be seen by comparing Judg. iii. 16. Psal. cxlix. 6. Prov. v. 4.

8. The verb *γινωσκω*, to *know*, in the New Testament frequently denotes to *approve*. Thus, in Matt. vii. 23, *I never knew you*, means I never approved you. A similar construction occurs in 1 Cor. viii. 3. and in Rom. vii. 15. (Gr. which in our version is rendered *allow*). Compare also Psal. i. 6.

9. Lastly, to *hear* denotes to *understand*, to *attend to*, and to *regard what is said*. Compare Deut. xviii. 15. with Acts iii. 23. and see also Matt. xvii. 5. and xi. 15. xiii. 9. and Luke viii. 8.

It were no difficult task to adduce numerous similar examples of the Hebraisms occurring in the Scriptures, and particularly in the New Testament; but the preceding may suffice to show the benefit that may be derived from duly considering the import of a word in the several passages of holy writ in which it occurs.

In order to understand the full force and meaning of the Hebraisms of the New Testament, the following canons have been laid down by the celebrated critic John Augustus Ernesti, and his annotator Professor Morus.

1. Compare Hebrew words and forms of expressions with those which occur in good Greek formulæ, particularly in doctrinal passages.

As all languages have some modes of speech which are common to each other, it sometimes happens that the same word or expression is

both Hebrew, and good Greek, and affords a proper meaning, whether we take it in a Hebrew or a Greek sense. But, in such cases, it is preferable to adopt that meaning which a Jew would give, because it is most probable that the sacred writer had this in view rather than the Greek meaning, especially if the latter were not of very frequent occurrence. Thus, the expression, *ye shall die in your sins* (John viii. 24.) if explained according to the Greek idiom, is equivalent to *ye shall persevere in a course of sinful practice to the end of your lives*; but, according to the Hebrew idiom, it not only denotes a physical or temporal death, but also eternal death, and is equivalent to *ye shall be damned on account of your sins*, in rejecting the Messiah. The latter interpretation therefore is preferably to be adopted, as agreeing best with the Hebrew mode of thinking, and also with the context.

This rule applies particularly to the doctrinal passages of the New Testament, which must in all cases be interpreted according to the genius of the Hebrew language. Thus *to fear God*, in the language of a Jew, means to reverence or worship God generally. *The knowledge of God*, which is so frequently mentioned in the New Testament, if taken according to the Hebrew idiom, implies not only the mental knowledge of God, but also the worship and reverence of Him which flows from it, and consequently it is both a *theoretical* and a *practical* knowledge of God.

The reason of this rule is obvious. In the first place, our Saviour and his apostles, the first teachers of Christianity, were Jews, who had been educated in the Jewish religion and language; and who, (with the exception of Saint Paul) being unacquainted with the Greek language at the time they were called to the apostolic office, could only express themselves in the style and manner peculiar to their country. Secondly, the religion taught in the New Testament agrees with that delivered in the Old Testament, of which it is a *continuation*; so that the ritual worship enjoined by the law of Moses is succeeded by a *spiritual* or *internal* worship; the legal dispensation is succeeded by the Gospel dispensation, in which what was imperfect and obscure is become perfect and clear. Now things that are continued are substantially the same, or of a similar nature. Thus the expression *to come unto God* occurs both in the Old and in the New Testament. In the former it simply means to *go up to the temple*; in the latter it is continued, so that what was imperfect becomes perfect, and it implies the *mental* or *spiritual approach unto the Most High*, i. e. the spiritual worshipping of God. In like manner, since the numerous particulars related in the Old Testament concerning the victims, priests, and temple of God are transferred, in the New Testament, to the atoning death of Christ, to his offering of himself to death, and to the Christian church, the veil of figure being withdrawn, the force and beauty of these expressions cannot be perceived, nor their meaning fully ascertained, unless we interpret the doctrinal parts of the New Testament by the aid of the Old Testament.

2. *The Hebraisms of the New Testament are to be compared with the good Greek occurring in the Septuagint or Alexandrian version.*

As the Hebraisms occurring in the Old Testament are uniformly rendered, in the Septuagint version, in good Greek, this translation

may be considered as a commentary and exposition of those passages, and as conveying the sense of the Hebrew nation concerning their meaning. The Alexandrian translation therefore ought to be consulted in those passages of the New Testament in which the sacred writers have rendered the Hebraisms literally. Thus, in 1 Cor. xv. 54, death is said to be *swallowed up in victory*, which sentence is a quotation from Isaiah xxv. 8. As the Hebrew word נצח *netsach*, with the lamed ל prefixed, acquires the force of an adverb, and means *for ever, without end, or incessantly*, and as the Septuagint sometimes renders the word *la-netsach* by εις νικος in victory, but most commonly by εις τέλος, *for ever*, Morus is of opinion that this last meaning properly belongs to 1 Cor. xv. 54, which should therefore be rendered, *death is swallowed up for ever*. And so it is translated by Bishop Pearce.

3. In passages that are good Greek, which are common both to the Old and New Testament, the corresponding words in the Hebrew Old Testament are to be compared.

Several passages occur in the New Testament, that are good Greek, and which are also to be found in the Alexandrian version. In these cases it is not sufficient to consult the Greek language only: recourse should also be had to the Hebrew, because such words of the Septuagint and New Testament have acquired a different meaning from what is given to them by Greek writers, and are sometimes to be taken in a more lax, sometimes in a more strict sense. Thus, in Gen. v. 24. and Heb. vi. 5. it is said that Enoch *pleased God* ευαρεστησε τῷ Θεῷ; which expression in itself is sufficiently clear, and is also good Greek; but if we compare the corresponding expression in the Hebrew, its true meaning is, that *he walked with God*. In rendering this clause by ευαρεστησε τῷ Θεῷ, the Greek translator did not render the Hebrew *verbatim*, for in that case he would have said περιπατησε συν Θεῷ; but he translated it correctly as to the sense. Enoch *pleased God*, because he lived habitually as in the sight of God, setting him always before his eyes in every thing he said, thought and did. In Psal. ii. 1. the Septuagint version runs thus, ἵνα τι εφρυαξαν ἔθνη *why did the nations rage?* Now, though this expression is good Greek, it does not fully render the original Hebrew, which means *why do the nations furiously and tumultuously assemble together, or rebel?* The Septuagint therefore is not sufficiently close. Once more, the expression οἱ οὐτεσ *they are not*, is good Greek, but admits of various meanings, indicating those who are not yet in existence, those who are already deceased, or, figuratively, persons of no authority. This expression occurs both in the Septuagint version of Jer. xxxi. 15. and also in Matt. ii. 18. If we compare the original Hebrew, we shall find that it is to be limited to those who are dead. Hence it will be evident that the collation of the original Hebrew will not only prevent us from taking words either in too lax or too strict a sense, but will also guard us against uncertainty as to their meaning, and lead us to that very sense which the sacred writer intended.

No. IV.

A BRIEF ACCOUNT OF THE MANUSCRIPTS OF THE BIBLE.

(Referred to, Vol. I. p. 235.)

SECTION I.

ON THE MANUSCRIPTS OF THE OLD TESTAMENT.

- I. *Different classes of Hebrew manuscripts*;—II. *The rolled manuscripts of the synagogues*;—III. *The square manuscripts used by the Jews in private life*;—IV. *Account of the Masora, and of the various sections called Keri and Ketib*;—*Estimate of the value of the Masora*;—V. *Antient recensions or editions of Hebrew manuscripts*;—VI. *Age of Hebrew manuscripts*;—VII. *Notice of the most antient manuscripts*;—VIII. *Modern families or recensions of Hebrew manuscripts*;—IX. *Brief notice of the manuscripts of the Indian Jews.*

ALTHOUGH, as we have already seen, the Hebrew text of the Old Testament has descended to our times uncorrupted, yet, with all the care which the antient copyists could bestow, it was impossible to preserve it free from mistakes, arising from the interchanging of the similar letters of the Hebrew alphabet, and other circumstances incident to the transcription of antient manuscripts. The Rabbins boldly asserted, and, through a credulity rarely to be paralleled, it was implicitly believed, that the Hebrew text was absolutely free from error, and that in all the manuscripts of the Old Testament not a single various reading of importance could be produced. Father Morin was the first person who ventured to impugn this notion in his *Exercitationes in utrumque Samaritanorum Pentateuchum*, published at Paris in 1631; and he grounded his opinion of the incorrectness of the Hebrew manuscripts on the differences between the Hebrew and the Samaritan texts in the Pentateuch, and on the differences between the Hebrew and the Septuagint in other parts of the Bible. Morinus was soon after followed by Louis Cappel, whose *Critica Sacra* was published in 1650, who pointed out a great number of errors in the printed Hebrew, and showed how they might be corrected by the antient versions and the common rules of criticism. He did not however advert to the most obvious and effectual means of emendation, namely, a collation of Hebrew manuscripts; and, valuable as his labours unquestionably are, it is certain that he neither used them himself, nor invited others to have recourse to them, in order to correct the sacred text. Cappel was assailed by various opponents, but chiefly by the younger Buxtorf in his *Anticritica*, published at Basil in 1653, who attempted, but in vain, to refute the principles he

had established. In 1657 "Bishop Walton, in his *Prolegomena* to the London Polyglott Bible declared in favour of the principles asserted by Cappel, acknowledged the necessity of forming a critical apparatus for the purpose of obtaining a more correct text of the Hebrew Bible, and materially contributed thereto by his own exertions." Subsequent biblical critics acceded to the propriety of their arguments, and since the middle of the seventeenth century, the importance and necessity of collating Hebrew manuscripts have been generally acknowledged*.

Hebrew manuscripts are divided into two classes, viz. *autographs*, or those written by the inspired penmen themselves, which have long since perished; and *apographs*, or copies made from the originals, and multiplied by repeated transcription. These apographs are also divided into the *more antient*, which formerly enjoyed the highest authority among the Jews, but have in like manner perished long ago; and into the *more modern*, which are found dispersed in various public and private libraries. The manuscripts which are still extant, are subdivided into the rolled manuscripts used in the synagogues, and into the *square* manuscripts which are used by private individuals among the Jews.

II. The Pentateuch was read in the Jewish synagogues from the earliest times; and, though the public reading of it was intermitted during the Babylonish captivity, it was resumed shortly after the return of the Jews. Hence numerous copies were made from time to time; and as they held the books of Moses in the most superstitious veneration, various regulations were made for the guidance of the transcribers, who were obliged to conform to them in copying the rolls destined for the use of the synagogue. The date of these regulations is not known, but they are long posterior to the Talmud; and though many of them are the most ridiculous and useless that can be well conceived, yet the religious observance of them, which has continued for many centuries, has certainly contributed in a great degree to preserve the purity of the Pentateuch. The following are a few of the principal of these regulations.

The copies of the law must be transcribed from antient manuscripts of approved character, only with pure ink, on parchment prepared from the hide of a clean animal, for this express purpose, by a Jew, and fastened together by the strings of clean animals; every skin must contain a certain number of columns of prescribed length and breadth, each column comprizing a given number of lines and words; no word must be written by heart or with points, or without being first orally pronounced by the copyist; the name of God is not to be written but with the utmost devotion and attention, and, previously to writing it, he must wash his pen. The want of a single letter, or the redundance of a single letter, the writing of prose as verse, or verse as prose, respectively, vitiates a manuscript: and when a copy has been completed, it must be examined and corrected within thirty days after the writing has been

* Bishop Marsh's Lectures, part ii. p. 99.

finished, in order to determine whether it is to be approved or rejected. These rules, it is said, are observed to the present day by the persons who transcribe the sacred writings for the use of the synagogue*.

III. The square manuscripts, which are in private use, are written with black ink, either on vellum or on parchment, or on paper, and of various sizes, folio, 4to, 8vo, and 12mo. Those which are copied on paper, are considered as being the most modern; and they frequently have some one of the Targums or Chaldee paraphrases, either subjoined to the text in alternate verses, or placed in parallel columns with the text, or written in the margin of the manuscript. The characters are for the most part what is called the square Chaldee, though a few manuscripts are written with rabbinical characters, but these are invariably of recent date. Biblical critics, who are conversant with Hebrew manuscripts, have distinguished three sorts of characters, each differing in the beauty of their form. The *Spanish* character is perfectly square, simple, and elegant: the types of the 4to Hebrew Bibles, published by Robert Stephen and by Plantin, approach the nearest to this character. The *German*, on the contrary, is crooked, intricate, and inelegant in every respect; and the *Italian* character holds a middle place between these two. The pages are usually divided into three columns of various lengths, and the initial letters of the manuscripts are frequently illuminated and ornamented with gold. In many manuscripts the *Masora* is added; what is called the *larger Masora* being placed above and below the columns of the text, and the *smaller Masora* being inserted in the blank spaces between the columns.

IV. This Masora is a system of critical notation, designed to mark how tradition taught the true reading of the Hebrew Scriptures, as connected with their interpretation. The text of the sacred books, it may be proper to remark, was originally written without any breaks or divisions into chapters or verses, or even into words; so that a whole book, as written in the antient manner, was in fact but one continued word. Several antient Greek and Latin manuscripts thus written are still extant. The sacred writings having undergone an infinite number of alterations by successive transcriptions, during the lapse of ages, whence various readings had arisen, the Jews had recourse to a canon which they judged to be infallible, in order to fix and ascertain the reading of the Hebrew text, and this rule they called *masora*, or tradition, as if this critique were nothing but a tradition which they had received from their ancestors. Accordingly, they pretend, that, when God gave the law to Moses on Mount Sinai, he taught him, first, its *true reading*, and, secondly, its *true interpretation*; and that both these were handed down by oral tradition, from generation to generation, until at length they were committed to writing. The former of these, viz. the true reading, is the subject of the Masora; the latter or true interpretation is that of the *Mishna* and *Gemara*, of which we have already given an account†.

* Carpzov, *Critica Sacra Vet. Test.* pp. 371, 372.

† See Vol. I. pp. 570, 571.

The Masoretic notes and criticisms relate to the books, verses, words, letters, vowel points and accents. The *Masoretes* or *Massorets*, as the inventors of this system were called, were the first who distinguished the books and sections of books into verses. They numbered all the verses of each book and section, and placed the amount at the end of each in numeral letters, or in some symbolical word formed out of them; and they also marked the middle verse of each book. Further, they noted the verses where something was supposed to be forgotten; the words which they believed to be changed; the letters which they deemed to be superfluous; the repetitions of the same verses; the different reading of the words which are redundant or defective; the number of times that the same word is found at the beginning, middle, or end of a verse: the different significations of the same word; the agreement or conjunction of one word with another; what letters are pronounced, and what are inverted, together with such as hang perpendicular, and they took the number of each, for the Jews cherish the sacred books with such reverence, that they make a scruple of changing the situation of a letter, which is evidently misplaced; supposing that some mystery has occasioned the alteration. They have likewise reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs in all the Hebrew Scriptures. The following table from Bishop Walton will give an idea of their laborious minuteness, in these researches.

א	Aleph	occurs in the	42377	ל	Lamed	occurs in the	41517
ב	Beth	Hebrew Bible	38218	מ	Mem	Hebrew Bible	77778
ג	Gimel	-	29537	נ	Nun	-	41696
ד	Daleth	-	32530	ס	Samech	-	13580
ה	He	-	47554	ע	Ain	-	20175
ו	Vau	-	76922	פ	Pe	-	22725
ז	Zain	-	22867	צ	Tsaddi	-	21882
ח	Cheth	-	23447	ק	Koph	-	22972
ט	Teth	-	11052	ר	Resh	-	22147
י	Yod	-	66420	ש	Shin	-	32148
כ	Caph	-	48253	ת	Tau	-	59343 *

Such is the celebrated Masora of the Jews. Originally it did not accompany the text; afterwards the greatest part of it was written

* Bishop Walton's Prolegom. c. viii. § 8. p. 275, edit. Dathii. In the last century, an anonymous writer published the following calculation similar to that of the Masorites, for the English version of the Bible, under the title of the *Old and New Testament Dissected*. It is said to have occupied three years of the compiler's life, and is a singular instance of the trifling employments to which superstition has led mankind.

THE OLD AND NEW TESTAMENT DISSECTED.

Books in the Old	-	39	In the New	-	-	27	Total	-	-	66
Chapters	-	929	-	-	-	260	-	-	-	1189
Verses	-	23,214	-	-	-	7959	-	-	-	31,173
Words	-	592,439	-	-	-	181,253	-	-	-	773,692
Letters	-	2,728,800	-	-	-	838,380	-	-	-	3,566,480

in the margin. In order to bring it within the margin, it became necessary to abridge the work itself. This abridgment was called the *little Masora*, *Masora parva*; but, being found too short, a more copious abridgment was inserted, which was distinguished by the appellation of the *great Masora*, *Masora magna*. The omitted parts were added at the end of the text, and called the *final Masora*, *Masora finalis* *.

Lastly, in Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called the *Ketib*, that is *written*, and the latter, *Keri*, that is *read* or *reading*, as if to intimate, write in this manner, but read in that manner. For instance, when they meet with certain words, they substitute others: thus, instead of the sacred name Jehovah, they substitute Adonai or Elohim; and in lieu of terms not strictly consistent with decency, they pronounce others less indelicate or more agreeable to our ideas of propriety. The invention of these marginal corrections has been ascribed to the Masorites.

The age when the Masorites lived has been much controverted. Some ascribe the Masoretic notes to Moses; others attribute them to Ezra and the members of the great synagogue, and their successors after the restoration of the temple worship, on the death of Antiochus Epiphanes. Archbishop Usher places the Masorites before the time of Jerome; Cappel, at the end of the fifth century; Bishop Walton, Basnage, Jahn, and others, refer them to the rabbins of Tiberias in the sixth cen-

Apocrypha.

Chapters	-	-	-	183.
Verses	-	-	-	6081.
Words	-	-	-	252,185.

The middle Chapter, and the least in the Bible, is Psalm 117.

The middle Verse is the 8th of the 118th Psalm.

The middle Time 2d of Chronicles, 4th Chapter, 16th Verse.

The word And occurs in the Old Testament 35,543 times.

The same in the New Testament occurs 10,684 times.

The word Jehovah occurs 6855 times.

Old Testament.

The middle Book is Proverbs.

The middle Chapter is Job 29th.

The middle Verse is 2d Chronicles, 20th Chapter, between the 17th and 18th Verses.

The least Verse is 1st Chronicles, 1st Chapter, and 1st Verse.

New Testament.

The middle Book is Thessalonians 2d.

The middle Chapter is between the 13th and 14th Romans.

The middle Verse is Chapter 17th of Acts, 17th Verse.

The least Verse is 14th Chapter of John, Verse 35.

The 21st Verse of the 7th Chapter of Ezra has all the Letters in the Alphabet.

The 19th Chapter of the 2d of Kings and the 37th of Isaiah are alike.

* Butler's *Horæ Biblicæ*, vol. i. p. 61.

tury, and suppose that they commenced the Masora, which was augmented and continued at different times by various authors ; so that it was not the work of one man, or of one age. In proof of this opinion, which we think the most probable, we may remark, that the notes which relate to the variations in the pointing of particular words, must have been made *after* the introduction of the points, and consequently after the Talmud ; other notes must have been made before the Talmud was finished, because it is from these notes that it speaks of the points *over* the letters, and of the variations in their size and position. Hence it is evident, that the *whole* was not the work of the Masorites of Tiberias : further, no good reason can be assigned to prove the Masora the work of Ezra, or his contemporaries ; much appears to shew it was not : for, in the *first place*, most of the notes relate to the vowel points, which, we have seen*, were not introduced until upwards of fifteen hundred years after his time, and the remarks made about the shape and position of the letters are unworthy of an inspired writer, being more adapted to the superstition of the Rabbins, than to the gravity of a divine teacher. *Secondly*, No one can suppose that the Prophets collected various readings of their own prophecies, though we find this has been done, and makes part of what is called the Masora. *Thirdly*, The Rabbins have never scrupled to abridge, alter, or reject any part of these notes, and to intermix their own observations, or those of others, which is a proof that they did not believe them to be the work of the Prophets ; for in that case they would possess equal authority with the text, and should be treated with the same regard. *Lastly*, Since all that is useful in the Masora appears to have been written since Ezra's time, it is impossible to ascribe to him what is useless and trifling ; and from these different reasons it may be concluded, that no part of the Masora was written by Ezra. And even though we were to admit that he began it, that would not lead us to receive the present system in the manner the Jews do, because, since we cannot now distinguish what he wrote, and since we find many things in it plainly unworthy of an inspired writer, we may justly refuse it the credit due to inspiration, unless his part were actually separated from what is the work of others. Bishop Walton therefore concludes, that it is not improbable, that the Masoretic system of notation was commenced about the time of the Maccabees ; when the Pharisees, who were called the masters of tradition, first began to make their observations on the letter of the law, though they were regardless of its spirit. They might have commenced by numbering first the verses, next the words and letters, and then, when the vowel points were added, others continued the system by making observations on them. On the whole then it appears, that what is called the Masora is entitled to no greater reverence or attention than may be claimed by any other human compilation.

Concerning the *value* of the Masoretic system of notation, the learned are greatly divided in opinion. Some have highly commended

* See Vol. I. p. 232, *supra*.

the undertaking, and have considered the work of the Masorites as a monument of stupendous labour and unwearied assiduity, and as an admirable invention for delivering the sacred text from a multitude of equivocations and perplexities to which it was liable, and for putting a stop to the unbounded licentiousness and rashness of transcribers and critics, who often made alterations in the text on their own private authority. Others, however, have altogether censured the design, suspecting that the Masorites corrupted the purity of the text by substituting, for the antient and true reading of their forefathers, another reading more favourable to their prejudices, and more opposite to Christianity, whose testimonies and proofs they were desirous of weakening as much as possible.

Without adopting either of these extremes, Bishop Marsh observes, that “the text itself, as regulated by the learned Jews of Tiberias, was probably the result of a collation of manuscripts. But as those Hebrew critics were cautious of introducing *too many* corrections into the text, they noted in the margins of their manuscripts, or in their critical collections, such various readings, derived from other manuscripts, either by themselves or by their predecessors, as appeared to be worthy of attention. This is the *real* origin of those marginal or Masoretic readings which we find in many editions of the Hebrew Bible. But the propensity of the later Jews to seek mystical meanings in the plainest facts gradually induced the belief, that both textual and marginal readings proceeded from the sacred writers themselves; and that the latter were transmitted to posterity by *oral* tradition, as conveying some mysterious application of the *written* words. They were regarded therefore as materials, not of *criticism*, but of *interpretation* *.” The same eminent critic elsewhere remarks, that notwithstanding all the care of the Masorites to preserve the sacred text without variations, “if their success has not been complete, either in *establishing* or *preserving* the Hebrew text, they have been guilty of the only fault, which is common to every human effort †.”

V. In the period between the sixth and the tenth centuries, the Jews had two celebrated academies, one at Babylon in the east, and another at Tiberias in the west; where their literature was cultivated, and the Scriptures were very frequently transcribed. Hence arose two *recensions* or editions of the Hebrew Scriptures, which were collated in the eighth or ninth century. The differences or various readings observed in them were noted, and have been transmitted to our time under the appellation of the oriental and occidental or Eastern and Western readings. They are variously computed at 210, 216, and 220, and are printed by Bishop Walton in the Appendix to his splendid edition of the Polyglott Bible. In the early part of the eleventh century, Aaron ben Asher, president of the academy at Tiberias, and Jacob ben Naphtali, president of the academy at Babylon, collated the manuscripts of the oriental and occidental Jews. The discrepancies observed by these eminent Jewish scholars amount to upwards of 864; with one single exception, they relate to the vowel

* Lectures on Divinity, part ii. p. 84.

† Ibid. p. 98.

points, and consequently are of little value ; they are also printed by Bishop Walton. The Western Jews, and our printed editions of the Hebrew Scriptures, almost wholly follow the recension of Aaron ben Asher.

Among the Jews five exemplars have been particularly celebrated for their singular correctness, and from them all their subsequent copies have been made. These standard copies bear the names of the Codex of Hillel, of Ben Asher, which is also called the Palestine or Jerusalem Codex, of Ben Naphtali, or the Babylonian Codex, the Codex Sinai, and the Pentateuch of Jericho.

1. The *Codex of Hillel* was a celebrated manuscript which Rabbi Kimchi (who lived in the twelfth century) says that he saw at Toledo, though Rabbi Zacuti, who flourished towards the close of the fifteenth century, states that part of it had been sold and sent into Africa. Who this Hillel was, the learned are by no means agreed ; Some have supposed that he was the very eminent Rabbi Hillel who lived about sixty years before the birth of Christ ; others imagine that he was the grandson of the illustrious Rabbi Jehudah Hakkadosh, who wrote the Misna, and that he flourished about the middle of the fourth century. Others, again, suppose that he was a Spanish Jew, named Hillel ; but Bauer, with greater probability, supposes the manuscript to have been of more recent date, and written in Spain, because it contains the vowel points and all the other grammatical minutiae ; and that the feigned name of Hillel was inscribed on its title, in order to enhance its value.

2, 3. The codices of *Ben Asher* and *Ben Naphtali* have already been noticed. We may however state, on the authority of Maimonides, that the first of these was held in most repute in Egypt, as having been revised and corrected in very many places by Ben Asher himself, and that it was the exemplar which he (Maimonides) followed in copying the law, in conformity with the custom of the Jews.

4. The *codex of Jericho* is highly commended by Rabbi Elias Levita, as being the most correct copy of the Law of Moses, and exhibiting the defective and full words.

5. The *Codex Sinai* was also a very correct manuscript of the Pentateuch, that presented some variation in the accents, in which respect it differed from the former. A sixth codex, called *Sanbouki*, is mentioned by Père Simon, as having been seen by him ; but nothing certain is known respecting its date, or by whom it was written.

VI. As the authority of manuscripts depends greatly on their antiquity, it becomes a point of considerable importance to ascertain their age as exactly as possible. Now this may be effected either by *external* testimony or by *internal* marks.

1. *External* testimony is sometimes afforded by the subscriptions annexed by the transcribers, specifying the time when they copied the manuscripts. But this criterion cannot always be depended upon : for instances have occurred, in which *modern* copyists have added antient and false dates in order to enhance the value of their labours. As however by far the greater number of manuscripts have no subscriptions or other criteria by which to ascertain their date, it becomes necessary to resort to the evidence of,

2. *Internal Marks*. Of these, the following are stated by Dr. Ken-

nicott and M. De Rossi to be the principal: 1. The inelegance or rudeness of the character (Jablonsky lays down the *simplicity* and *elegance* of the character as a criterion of antiquity);—2. The yellow colour of the vellum;—3. The total absence, or at least the very rare occurrence, of the Masora, and the *keri ketib*;—4. The writing of the Pentateuch throughout in one book, without any greater mark of distinction appearing at the beginning of books than at the beginning of sections;—5. The absence of critical emendations and corrections;—6. The absence of the vowel points;—7. Obliterated letters, being written and rewritten with ink;—8. The frequent occurrence of the name Jehovah in lieu of Adonai;—9. The infrequency of capital and little letters;—10. The insertion of points to fill up blank spaces;—11. The non-division of some books and psalms;—12. The poetical books not being distinguished from those in prose by dividing them into hemistichs;—13. Readings frequently differing from the Masoretic copies, but agreeing with the Samaritan text, with antient versions, and with the quotations of the fathers. The conjunction of all, or of several, of these internal marks, is said to afford certain criteria of the antiquity of Hebrew manuscripts. But the opinions of the eminent critics above named have been questioned by Professor Bauer and Tychsen, who have advanced strong reasons to prove that they are uncertain guides in determining the age of manuscripts.

VII. M. De Rossi has divided Hebrew manuscripts into three classes, viz. 1. *More antient*, or those written before the twelfth century;—2. *Antient*, or those written in the thirteenth and fourteenth centuries;—3. *More recent*, or those written at the end of the fourteenth, or at the beginning of the fifteenth century. The most recent, or those written since the fifteenth century, which are very numerous, and are those found in the synagogues, he pronounces to be of little or no use, unless it can be proved that they have been transcribed from antient apographs. The following are the most antient manuscripts collated by Dr. Kennicott.

1. The *Codex Carlsruhensis*, which formerly belonged to the celebrated and learned Reuchlin, whose efforts contributed so much towards the revival of literature in the fifteenth century. This manuscript is now preserved in the public library at Carlsruhe, and is the oldest that has a *certain* date. It is in square folio, and was written in the year of the world 4866, corresponding with 1106 of our æra. It contains the Prophets with the Targum.

2. The *Codex Vindobonensis* contains the prophets and Hagiographa. It is written on vellum, in folio, and if the date in its subscription be correct, (A. D. 1018 or 1019) it is more antient than the preceding.

3. To this class also may be referred the manuscripts collated by Dr. Kennicott, and briefly noticed in his *Dissertatio Generalis*, where they are numbered 536, 162, 193, 201, 210, 224, and 366. The *Codex Bononiensis* 7 (No. 531) bears the date of 1193; and the *Codex Parisiensis* 34 (No. 326.) was written A. D. 1194.

The following are among the most antient of the manuscripts collated by De Rossi, viz.

1. The Codex by him numbered 634, which is in 4to, on vellum. It contains a fragment of the books of Leviticus and Numbers;

from Levit. xxi. 10. to Numb. i. 50. He refers it to the *eighth* century.

2. A manuscript of the Pentateuch (No. 503.) in 4to, and on vellum; it is of the ninth or tenth century.

3. The manuscripts numbered 10. 349. 379. and 611. which De Rossi refers to the end of the eleventh or the beginning of the twelfth century*.

Dr. Kennicott states that almost all the Hebrew manuscripts of the Old Testament, at present known to be extant, were written between the years 1000 and 1457, whence he infers that all the manuscripts written before the years 700 or 800 were destroyed by some decree of the Jewish senate, on account of their many differences from the copies then declared genuine. This circumstance is also alleged by Bishop Walton as the reason why we have so few exemplars of the age of 600 years, and why even the copies of 700 or 800 years are very rare.

VIII. As the Hebrew manuscripts which have been in use since the eleventh century have all been corrected according to some particular *recension* or edition, they have from this circumstance been classed into families, according to the country where such recension has obtained. These *families* or recensions are three or four in number, viz.

1. The *Spanish manuscripts*, which were corrected after the Codex of Hillel. They follow the Masoretic system with great accuracy, and are on this account highly valued by the Jews, though some Hebrew critics hold them in little estimation. The characters are written with great elegance, and are perfectly square: the ink is pale; the pages are seldom divided into three columns; the Psalms are divided into Hemistichs; and the Chaldee paraphrases are not interlined, but written in separate columns, or are inserted in the margin in smaller letters. Professor Tychsen speaks in high terms of the calligraphy of the Spanish manuscripts. As the Spanish monks excelled in that art, he thinks the Jews, who abounded in Spain in the twelfth and thirteenth centuries, acquired it from them, and he appeals to manuscripts which he had seen, where the letters are throughout so equal, that the whole has the appearance of print†.

2. The *Oriental manuscripts* are nearly the same as the Spanish manuscripts, and may be referred to the same class.

3. The *German manuscripts* are written with less elegance than the Spanish codices: their characters are more rudely formed; the initial letters are generally larger than the rest, and ornamented; the ink is very black. They do not follow the Masoretic notation, and frequently vary from the Masoretic manuscripts, exhibiting important readings that are not to be found in the Spanish manuscripts, but which agree with the Samaritan text of the Pentateuch, and with the antient versions. The Chaldee paraphrases are inserted in

* For an account of the critical collations of Dr. Kennicott and M. De Rossi, see No. V. Sect. I. *infra*.

† Tychsen, Tentamen de variis Heb. MSS. pp. 302—308.

alternate verses. This class of manuscripts is little esteemed by the Jews, but most highly valued by biblical critics.

4. The *Italian manuscripts* hold a middle place between the Spanish and German codices, and sometimes have a nearer affinity to one class than to the other, both in the shape of the Hebrew characters, and also as it respects their adherence to or neglect of the Masoretic system. M. Bruns, the able assistant of Dr. Kennicott, in collating Hebrew manuscripts, has given engraved specimens of the Spanish, German, and Italian manuscripts in his edition of Dr. K.'s *Dissertatio Generalis* (8vo, Brunswick, 1783); and Professor Tychsen has given *fourteen* Hebrew alphabets, of various ages and countries, at the end of his *Tentamen de variis Codicum Hebræorum Vet. Test. MSS. Generibus*. Antient and unpointed Hebrew manuscripts, written for the use of the synagogues, and those Masoretic Spanish exemplars, which have been transcribed by a learned person, and for a learned person, from some famous and correct copy, preferred by M. De Rossi to the copies written for private use, or even for the synagogue, from Masoretic exemplars, of which last the number is very great. But M. Bauer pronounces those manuscripts to be the best, whose various lections are most frequently confirmed by the antient versions, especially by the Alexandrian and Syriac, and also by the Samaritan Pentateuch and version*.

It was long a desideratum with biblical scholars to obtain the Hebrew Scriptures from the Jews who are settled in India and other parts of the East. It was reasonably supposed, that, as these Jews had been for so many ages separated from their brethren in the West, their manuscripts might contain a text derived from the autographs of the sacred writers, by a channel independent of that through which the text of our printed Bibles has been transmitted to us. Dr. Kennicott was very anxious to obtain a copy, or at least a collation of a manuscript from India or China, for his edition of the Hebrew Bible, in the expectation that it would exhibit important variations from the Masoretic editions; but he was unsuccessful in his endeavours to procure it †, and the honour of first bringing an Indian manuscript of the Hebrew Scriptures into Europe was reserved for the late Rev. Dr. Buchanan.

Among the biblical manuscripts brought from India by this learned and pious divine, and which are now deposited in the public library at Cambridge, there is a roll of the Pentateuch, which he procured

* Walton, *Prolegom.* c. iv. § 1—12. pp. 171—184. cc. vii. viii. pp. 225—331. edit. Dathii. Carpzov. *Critica Sacra*, pp. 283—387. Dr. Kennicott, *diss.* i. pp. 313—317.; also his *Dissertatio Generalis*, *passim*. Jahn, *Introd. ad Vet. Fædus*, pp. 153—170. Bauer, *Critica Sacra*, pp. 215—226, 343—407. De Rossi, *Prolegom.* § xi—xix.

† According to the information collected by M. Bauer, it does not appear that the manuscripts of the Chinese Jews are of any remote antiquity, or are calculated to afford any assistance to biblical critics. Although Jews have resided in China for many centuries, yet they have no antient manuscripts, those now in use being subsequent to the fifteenth century. *Critica Sacra*, pp. 405—407. See an account of the Hebræo-Chinese manuscripts in Kægler's *Notitiæ S. S. Bibliorum Judæorum in Imperio Sinensi*. Edit. 2. 8vo. Halæ ad Salam, 1805.

from the black Jews in Malabar*, who (there is strong reason to believe) are a part of the remains of the first dispersion of that nation by Nebuchadnezzar. The date of this manuscript cannot now be ascertained; but its text is supposed to be derived from those copies which their ancestors brought with them into India. An interesting account of this manuscript was published by Mr. Yeates in the *Christian Observer* for the year 1810, whence we have abridged the following particulars:

The Indian copy of the Pentateuch is written on a roll of goat-skins dyed *red*, and was discovered by Dr. Buchanan in the record chest of a synagogue of the Black Jews, in the interior of Malayala, in the year 1806. It measures forty-eight feet in length, and in breadth about twenty-two inches, or a Jewish cubit. The book of Leviticus and the greater part of the book of Deuteronomy are wanting. It appears from calculation, that the original length of the roll was not less than ninety English feet. In its present condition it consists of thirty-seven skins; contains one hundred and seventeen columns of writing perfectly clear and legible; and exhibits a noble specimen of the manner and form of the most antient Hebrew manuscripts among the Jews. The columns are a palm in breadth, and contain from forty to fifty lines each, which are written without vowel points, and in all other respects according to the rules prescribed to the Jewish scribes or copyists. As some of the skins appear more decayed than others, and the text is evidently not all written by the same hand, Mr. Yeates is of opinion, that the roll itself comprizes the fragments of at least *three* different rolls, of one common material, viz. dyed goat-skin, and exhibits three different specimens of writing. Mr. Yeates has diligently examined and collated this manuscript with the printed text of Vander Hooght's edition of the Hebrew Bible: and the result of his investigation is, that the amount of variations in the whole does not exceed *forty*, and that none of them are found to differ from the common reading as to the sense and interpretation of the text, but are merely additions or omissions of a jod or vau letter, expressing such words *full* or deficient, according to the known usage of the Hebrew tongue. But even this small number of readings was considerably reduced, when compared with the text of Athias's edition, printed at Amsterdam in 1661; so that the integrity of the Hebrew text is confirmed by the valuable manuscript so far as it goes, and its testimony is unquestionably important. Four readings are peculiar to this copy, which are not to be found in Dr. Kennicott's edition of the Hebrew Bible; and many minute Masoretical distinctions, chiefly relative to the formation of the letters in certain words, show that the Masora of the Eastern Jews has its peculiarities not common with that of the Western Jews: whence it is certainly determined that the present roll is not a copy from any exemplar of the Jews in Europe; for no other synagogue rolls known in Europe are observed to have the

* See an account of these Jews in Dr. Buchanan's "*Christian Researches*," pp. 224, *et seq.* 4th edit.

same characteristics, at least as far as appears from any description of Hebrew manuscripts that is extant*.

In the seventh and following volumes of the Classical Journal there is a catalogue of the biblical, biblico-oriental, and classical manuscripts at present existing in the various public libraries in Great Britain.

* Christian Observer, vol. ix. pp. 144—146, 609, 610. In 1812 Mr. Yeates published the result of his labours at length, in a volume, entitled “Collation of an Indian Copy of the Pentateuch, with preliminary remarks, containing an exact description of the manuscript, and a notice of some others, Hebrew and Syriac, collected by the Rev. C. Buchanan, D. D. in the year 1806, and now deposited in the Public Library, Cambridge. Also a collation and description of a manuscript roll of the Book of Esther, and the Megillah of Ahasuerus, from the Hebrew copy, originally extant in brazen tablets at Goa; with an English translation,” 4to. See an Analysis of its contents in the Christian Observer, vol. xii. pp. 172—174.

SECTION II.

ON THE MANUSCRIPTS OF THE NEW TESTAMENT.

- I. *General observations on the character and form of manuscripts;—Abbreviations;—Codices Palimpsesti or Rescripti;—II. Account of the different families, recensions, or editions of manuscripts;—III. Account of the principal manuscripts of the New Testament; 1. The Codex Alexandrinus;—2. The Codex Vaticanus;—3. The Codex Bezae, or Codex Cantabrigiensis;—4. The Codex Claromontanus;—5. The Codex Boernerianus;—6. The Codex Laudianus;—7. The Codex Montfortianus;—8. The Codex Ephremi;—9. Codex Rescriptus of St. Matthew in Trinity College Library at Dublin;—10. Codex Ebnerianus;—11. Codex Argenteus.—IV. Lectionaria—Evangelisteria—Apostolos;—Notice of the collections of the Barberini manuscripts and the Velesian manuscripts.*

1. THE autographs, or manuscripts of the New Testament, which were written either by the apostles themselves, or by amanuenses under their immediate inspection*, have long since perished; and we have no information whatever concerning their history. The pretended autograph of St. Mark's Gospel at Venice is now known to be nothing more than a copy of the Latin version†; and Griesbach‡ has shown that the passages of St. Ignatius and Tertullian, which have been sometimes cited in order to prove the existence of the apostolic autographs in the second century, have been misunderstood. No existing manuscripts of the New Testament can be traced higher

* Saint Paul dictated most of his epistles to amanuenses; but, to prevent the circulation of spurious letters, he wrote the concluding benediction with his own hand. Compare Rom. xvi. 22. Gal. vi. 11. and 2 Thess. iii. 17, 18. with 1 Cor. xvi. 21.

† See p. 428 *supra*, of this volume.

‡ Curiae in Historiam Textus Graeci Epistolarum Paulinarum, Sect. ii. § 4.

than the fifth, or perhaps the fourth century; and most of them are of still later date.

The manuscripts which have descended to our time, are written either on vellum or on paper; and their external form and condition vary, like the manuscripts of other antient authors. The vellum is either purple-coloured or of its natural hue, and is either thick or thin. Manuscripts on very thin vellum were always held in the highest esteem. The paper also is either made of cotton, or the common sort manufactured from linen, and is either glazed or *laid* (as it is technically termed), that is, of the ordinary roughness. Only three manuscript fragments on purple vellum are known to be extant; one in the Cotton Library in the British Museum, the other in the Imperial Library at Vienna, and the third in the University Library at Dublin. The first of these, consisting only of four leaves, contains fragments of St. Matthew's and St. John's Gospels; the letters are silver on a faded purple ground, and the Greek words for *God, Jesus, Lord, Son, and Saviour*, are written in letters of gold. The Vienna manuscript comprizes fragments of the Book of Genesis in Greek, and a small portion of St. Luke's Gospel. The Dublin manuscript is a Codex Rescriptus of St. Matthew's Gospel, described in a subsequent page. The Codex Claromontanus, of which a brief notice is given in a subsequent page, is written on very thin vellum. All manuscripts on paper are of much later date; those on cotton paper being posterior to the ninth century, and those on linen subsequent to the twelfth century; and if the paper be of a very ordinary quality, Wetstein pronounces them to have been written in Italy, in the fifteenth and sixteenth centuries.

The letters are either capital (which in the time of St. Jerome were called *uncial*, i. e. initial) or small. The capital letters, again, are of two kinds, either unadorned and simple, and made with straight thin strokes, or thicker, uneven, and angular. Some of them are supported on a sort of base, while others are decorated, or rather burthened, with various tops. As letters of the first kind are generally seen on antient Greek monuments, while those of the last resemble the paintings of semibarbarous times, manuscripts written with the former are generally supposed to be as old as the fifth century, and those written with the latter are supposed to be posterior to the ninth century. Greek manuscripts were usually written in capital letters till the seventh century, and mostly without any divisions of words; and capitals were in general use until the eighth century, and some even so late as the ninth; but there is a striking difference in the forms of the letters after the seventh century. Great alterations took place in the eighth, ninth, and tenth centuries: the Greek letters in the manuscripts copied by the Latins in the ninth century, are by no means regular; the α , ϵ , and γ , being inflected like the *a*, *e*, and *y* of the Latin alphabet. Towards the close of the tenth century, small letters were generally adopted; and Greek manuscripts written in and since the eleventh century are in small letters, and greatly resemble each other, though some few exceptions occur to the contrary. Flourished letters rarely occur in Greek manuscripts of the thirteenth, fourteenth,



and fifteenth centuries*. The fac-similes of the Alexandrian and other manuscripts, given in the subsequent pages of this work, will furnish the reader with a tolerably correct idea of the various styles of Greek writing which obtained at different periods between the sixth and the fourteenth centuries.

The most antient manuscripts are written without accents, spirits, or any separation of the words; nor was it until after the ninth century that the copyists began to leave spaces between the words. Michaelis, after Wetstein, ascribes the insertion of accents to Euthalius bishop of Sulca in Egypt, A. D. 458 †.

Nearly the same mode of spelling obtains in antient manuscripts which prevails in Greek printed books; but, even in the earliest manuscripts, we meet with some words that are abbreviated by putting the first and last letters, and sometimes also the middle letter, for an entire word, and drawing a line over the top, thus, $\overline{\theta\varsigma}$, $\overline{\kappa\varsigma}$, $\overline{\iota\varsigma}$, $\overline{\chi\varsigma}$, $\overline{\upsilon\varsigma}$, $\overline{\sigma\eta\varsigma}$, $\overline{\iota\eta\lambda}$, $\overline{\iota\lambda\eta\mu}$, $\overline{\Delta\alpha\delta}$, respectively denote $\Theta\epsilon\omicron\varsigma$ God, Κυριος Lord, Ιησους Jesus, Χριστος Christ, υιος a son, Σωτηρ Saviour, Ισραηλ Israel, Ιερουσαλημ Jerusalem, Δαυιδ David ‡. At the beginning of a new book, which always commences at the top of a page, the first three, four, or five lines are frequently written in vermillion; and, with the exception of the Alexandrian and Vatican manuscripts, all the most antient codices now extant, have the Eusebian $\kappa\epsilon\phi\alpha\lambda\alpha\iota\alpha$ and $\tau\iota\tau\lambda\omicron\iota$, of which we have already given an account §.

Very few manuscripts contain the whole of the New Testament. By far the greater part have only the four Gospels, because they were most frequently read in the churches; others comprize only the Acts of the Apostles and the Catholic Epistles; others, again, have the Acts and Saint Paul's Epistles; and a very few contain the Apocalypse. Almost all of them, especially the more antient manuscripts, are imperfect, either from the injuries of time, or from neglect ||.

All manuscripts, the most antient not excepted, have erasures and corrections; which however were not always effected so dexterously, but that the original writing may sometimes be seen. Where these alterations have been made by the copyist of the manuscript (*a prima manu*, as it is termed), they are preferable to those made by later hands, or *a secunda manu*. These erasures were sometimes made by drawing a line through the word, or, what is tenfold worse, by the penknife. But, besides these modes of obliteration, the copyists fre-

* Wetstein's Prolegomena to his edition of the Greek Testament, vol. i. pp. 1—3. Astle on the Origin of Writing, pp. 60—76. 2d edit. Wetstein has given an alphabet from various Greek manuscripts, and Astle has illustrated his observations with several very fine engravings.

† Wetstein, Proleg. p. 73. Michaelis, vol. ii. pp. 519—524.

‡ Concerning Greek Abbreviations, see Montfaucon's Palæographia Græca, pp. 345—370. Mr. Astle has also given a specimen of Greek abbreviations from two Psalters—On Writing, p. 76, plate vi.

§ See pp. 389, 390, *supra*, of this volume.

|| The Alexandrian manuscript, for instance, wants the first twenty-four chapters of Saint Matthew's Gospel; and the Codex Bezae contains only the four Gospels and the Acts of the Apostles.

quently blotted out the old writing with a *sponge*, and wrote other words in lieu of it: nor was this practice confined to a single letter or word, as may be seen in the Codex Bezae *. Authentic instances are on record, in which whole books have been thus obliterated, and other writing has been substituted in the place of the manuscript so blotted out. These manuscripts are termed *Codices Palimpsesti* or *Rescripti*. Before the invention of paper, the great scarcity of parchment in different places induced many persons to obliterate the works of antient writers, in order to transcribe their own or those of some other favourite author in their place: hence, doubtless, the works of many eminent writers have perished, and particularly those of the greatest antiquity; for such, as were comparatively recent, were transcribed, to satisfy the immediate demand; while those, which were already dim with age, were erased †.

It was for a long time thought, that this destructive practice was confined to the eleventh, twelfth, thirteenth, and fourteenth centuries, and that it chiefly prevailed among the Greeks: it must in fact be considered as the consequence of the barbarism which overspread those dark ages of ignorance; but this destructive operation was likewise practised by the Latins, and is also of a more remote date than has usually been supposed.

In general, a Codex Rescriptus is easily known, as it rarely happens that the former writing is so completely erased, as not to exhibit some traces: in a few instances, *both* writings are legible. Montfaucon found a manuscript in the Colbert Library, which had been written about the eighth century, and originally contained the works of Saint Dionysius: new matter had been written over it, three or four centuries afterwards, and both continued legible ‡. Muratori saw in the Ambrosian Library a manuscript comprising the works of the venerable Bede, the writing of which was from eight to nine hundred years old, and which had been substituted for another upwards of a thousand years old. Notwithstanding the efforts which had been made to erase the latter, some phrases could be deciphered, which indicated it to be an antient pontifical §. The indefatigable researches of the Abate Maio have discovered several valuable remains of biblical and classical literature in the Ambrosian Library ||; and a short account of some of the principal Codices Rescripti of the New Testament, or of parts thereof, will be found in the sequel of this article.

II. The number of manuscripts of the New Testament, which have been entirely or partially collated, amounts to nearly five hun-

* Wetstein's Prolegomena, pp. 3—8. Griesbach has discovered the hands of *five different correctors* in the Codex Claromontanus. See his *Symbolæ Criticæ*, tom. ii. pp. 32—52.

† Peignot, *Essai sur l'Histoire de Parchemin*, p. 83, *et seq.*

‡ Palæogr. pp. 231. 233. The greater part of the manuscripts on parchment, which Montfaucon had seen, he affirms, were written on parchment, from which some former treatise had been erased, except in those of a very antient date. *Mem. de l'Acad. des Inscript.* tom. ix. p. 325.

§ Muratori, *Antiq. Ital.* tom. iii. diss. 43. col. 833, 834.

|| See a brief notice of Signor Maio's discovery of a Codex Rescriptus of Saint Paul's Epistles, in vol. i. pp. 303, 304. *supra*.

dred; but this number forms only a small part of the manuscripts found in public and private libraries. The result of these collations has shown that certain manuscripts have an affinity to each other, and that their text is distinguished from that of others by characteristic marks. And eminent critics, (particularly Griesbach, who devoted the whole of his life to sacred criticism), after diligently comparing the quotations from the New Testament in the writings of Clement of Alexandria and of Origen with those made by Tertullian and Cyprian, have ascertained that, so early as the third century, there were in existence two *families*, *recensions*, or *editions** of manuscripts, or, in other words, two entirely different texts of the New Testament. Michaelis has observed that, as different countries had different versions according to their respective languages, their manuscripts naturally resembled their respective versions, as these versions, generally speaking, were made from such manuscripts as were in common use. Four of these recensions or editions of manuscripts have been traced, viz. the Alexandrine, the Western, the Byzantine, and the Edessene.

1. The Alexandrine or Egyptian edition is that, with whose text the quotations of Origen and Clement of Alexandria coincide†. This recension was adopted, after them, by the Egyptian Greeks. It was followed in the Coptic, Armenian, and Philoxenian (Syriac) versions, and is the recension cited by Eusebius, Cyril of Alexandria, and Isidore of Pelusium. This text is also found in the Vatican manuscript, and in the Alexandrian manuscript, with the exception of the Gospels.

2. The *Western edition* is that cited by Irenæus and Tertullian; it was adopted by the Christians of Africa, Italy, Gaul, and the west of Europe generally, and was also quoted by Cyprian, Hilary bishop of Poitiers, Lucifer bishop of Cagliari, Augustine, and Ambrose. With this edition coincide the Latin version, which was made from it, more especially as it stood before the time of Jerome; and it was the original whence the Sahidic version, and the Syriac translation of Jerusalem, were respectively made.

3. Towards the end of the fourth century, and during the fifth and sixth centuries, critics have observed a text, differing from the two first, and which they call the *Byzantine Recension* or *Edition*, because it was in general use at Constantinople, after that city became the capital, and metropolitan see of the Eastern Empire. With this edition are closely allied those of the neighbouring provinces, whose inhabitants were subject to the spiritual jurisdiction of the patriarch of

* Bengel expressed this relationship or affinity between manuscripts by the term *family* (Introd. ad Crisin N. T. § 27—30). Semler (Apparatus ad Liberalem Novi Testamenti Interpretationem, p. 45) and Griesbach (Symbolæ Criticæ, tom. i. p. cxviii.) use the term *recensio*, *recension*, that is, *edition*, which last term is adopted by Michaelis, vol. ii. p. 173.

† In the second volume of Griesbach's Symbolæ Criticæ (pp. 229—620), there is a laborious collation of the quotations from the New Testament, made by Origen and Clement of Alexandria, with the Vulgate or common Greek Text.

Constantinople*. The Byzantine text is found in the four Gospels of the Alexandrian manuscript; it was the original of the Slavonic or old Russian version, and was cited by Chrysostom and Theophylact bishop of Bulgaria.

4. As the Peschito, or old Syriac version of the New Testament, differs from the three preceding recensions, Michaelis has instituted a fourth, which he terms the *Edessene Edition*, comprehending those manuscripts from which that version was made. Of this edition no manuscripts are extant; which circumstance Michaelis accounts for, by the early prejudice of the Syriac literati in favour of whatever was Grecian, and also by the wars that devastated the East for many ages subsequent to the fifth century. But, by some accident which is difficult to be explained, manuscripts are found in the west of Europe, accompanied even with a Latin translation, such as the Codex Bezae, which so eminently coincide with the old Syriac Version, that their affinity is indisputable.

Although the readings of the Western, Alexandrine, and Edessene editions sometimes differ, yet they very frequently harmonize with each other. This coincidence Michaelis ascribes to their high antiquity, as the oldest manuscripts extant belong to one of these editions, and the translations themselves are antient. A reading confirmed by three of them is supposed to be of the very highest authority; yet the true reading may sometimes be found only in the fourth.

Most of the manuscripts now extant exhibit one of the texts above described; some are composed of two or three recensions. No individual manuscript preserves any recension in a pure state; but manuscripts are said to be of the Alexandrine or Western recension, as the appropriate readings of each preponderate. The margins of these manuscripts, as well as those of the Ethiopic, Armenian, Sahidic, and Philoxenian-Syriac versions, and the Syriac version of Jerusalem, contain the Alexandrian variations for the Western readings, or vice versa; and some Byzantine manuscripts have the Alexandrian or Western various lections in their margins †.

Each of these recensions has characteristics peculiar to itself. The Western preserves harsh readings, Hebraisms, and solecisms, which the Alexandrine has exchanged for readings more conformable to classic usage. The Western is characterized by readings calculated to relieve the text from difficulties, and to clear the sense. The Alexandrine is free from the interpretations and transpositions of the Western re-

* Michaelis remarks that the greatest number of manuscripts written on Mount Athos are evidently of the Byzantine edition: and he thinks it probable that almost all the Moscow manuscripts, of which M. Matthæi has given extracts, belong to this edition. As the valuable manuscripts collected by the late learned Professor Carlyle were obtained in Syria, Constantinople, and the islands of the Levant, it is probable, whenever they shall be collated, that they will be found to coincide with the Byzantine recension. These manuscripts are preserved in the Archiepiscopal Library at Lambeth, and are described by the Rev. H. J. Todd in his valuable Catalogue of that Library, class vii. *Codices Manners-Suttoniani*.

† Michaelis, vol. ii. pp. 163—177. Griesbach's *Symbolæ Criticæ*, tom. i. pp. cxvii—cxxii. cxxxvii. clvii—clxiv. tom. ii. pp. 132—148. Griesbach's edit. of the New Test. vol. i. Proleg. pp. lxxiii—lxxxii. edit. Halæ, 1796.

cension. An explanatory reading is therefore suspicious in the Western recension, and a classical one in the Alexandrine. The Byzantine or Constantinopolitan recension preserves the Greek idiom still purer than the Alexandrine, and resembles the Western in its use of copious and explanatory readings. It is likewise mixed, throughout, with the readings of the other recensions.

Such is the system of recensions proposed by Bengel and Semler, two eminent Protestant divines of the eighteenth century, and completed by the late celebrated critic Griesbach; but it has been subjected to a very severe critical ordeal, having been formidably attacked, both on the continent by the late M. Matthæi, and also in this country by the Rev. Dr. Laurence, and the Rev. Frederic Nolan.

Matthæi recognizes only one class of manuscripts, which he terms *codices textus perpetui*, and pronounces every thing that is derived from commentaries and scholia to be corrupt. As the manuscripts of the New Testament, which he found in the library of the Synod, came originally from Mount Athos, and other parts of the Greek empire, and as the Russian church is a daughter of the Greek church, those manuscripts consequently contain what Griesbach has called the *Byzantine text*; which Matthæi admits to be the only authentic text, excluding the Alexandrine and Western recensions, and also rejecting all quotations from the fathers of the Greek church. To the class of manuscripts to which the Codex Bezae, the Codex Claromontanus, and others of high antiquity belong, he gave, in the preface to his edition of St. John's Gospel, the appellation of *editio scurrilis*; nor did he apply softer epithets to those critics who ventured to defend such manuscripts*.

In England Griesbach's system has been examined in detail by the Rev. Dr. Laurence in his "*Remarks on the classification of manuscripts adopted by Griesbach in his edition of the New Testament*," (8vo. Oxford, 1814), and also by the Rev. F. Nolan in his "*Inquiry into the integrity of the Greek Vulgate or received text of the New Testament, in which the Greek manuscripts are newly classed, the integrity of the authorized text vindicated, and the various readings traced to their origin*," 8vo. London, 1815. That integrity, it is allowed, that he has fully established; but as the arguments of these two learned writers are not of a nature to admit of abridgment, this brief notice of them must suffice†. We shall therefore proceed to give a short account of the principal manuscripts of the New Testament.

1. The *Codex Alexandrinus*, which is noted by the letter A. in Wetstein's and Griesbach's critical editions of the New Testament,

* Schoell, Hist. de la Littérature Grécque, tom. ii. p. 136. Bishop Marsh's Lectures, part ii. p. 30.

† For learned and elaborate accounts of Dr. Laurence's work, see the *Electric Review* for 1815, vol. iv. N. S. pp. 1—22. 173—189. and particularly the *British Critic* for 1814, vol. i. N. S. pp. 173—192. 296—315. 401—428. The learned writer of this critique has proposed a system slightly differing from that of Dr. Laurence, and has shown that the *received text* in all probability existed in the time of Origen. An elaborate analysis of Mr. Nolan's work is also given in the same Journal for 1816, vol. v. N. S. pp. 1—24.

consists of four folio volumes; the three first contain the whole of the Old Testament, together with the Apocryphal books, and the fourth comprises the New Testament, the first epistle of Clement to the Corinthians, and the Apocryphal Psalms ascribed to Solomon. In the New Testament there is wanting the beginning as far as Matt. xxv. 6. ο θυμῳφιός ἐρχεται; likewise from John vi. 50. to viii. 52. and from 2 Cor. iv. 13. to xii. 7. The Psalms are preceded by the epistle of Athanasius to Marcellinus, and followed by a catalogue, containing those which are to be used in prayer for each hour, both of the day and of the night; also by 14 hymns, partly apocryphal, partly biblical, the eleventh of which is a hymn in praise of the Virgin Mary, entitled προσευχὴ Μαρίας τῆς θεοτόκου: the arguments of Eusebius are annexed to the Psalms, and his canons to the Gospels. This manuscript is now preserved in the British Museum, where it was deposited in 1753. It was sent as a present to King Charles I. from Cyrillus Lucaris, a native of Crete, and patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, in the year 1628. Cyrillus brought it with him from Alexandria, where, probably, it was written. In a schedule annexed to it, he gives this account; that it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about thirteen hundred years ago, a little after the council of Nice. He adds, that the name of Thecla, at the end of the book, was erased; but that this was the case with other books of the Christians, after Christianity was extinguished in Egypt by the Mohammedans: and that recent tradition records the fact of the laceration and erasure of Thecla's name. The proprietor of this manuscript, before it came into the hands of Cyrillus Lucaris, had written an Arabic subscription, expressing that this book was said to have been written with the pen of Thecla the martyr. Various disputes have arisen with regard to the place whence it was brought, and where it was written, to its antiquity, and of course to its real value. Some critics have bestowed upon it the highest commendation, whilst it has been equally depreciated by others. Of its most strenuous adversaries, Wetstein seems to have been the principal. The place from which it was sent to England was, without doubt, Alexandria, and hence it has been called *Codex Alexandrinus*. As to the place where it was written, there is a considerable difference of opinion. Matthæus Muttis, who was a contemporary, friend and deacon of Cyrillus, and who afterwards instructed in the Greek language John Rudolph Wetstein, uncle of the celebrated editor of the Greek Testament, bears testimony, in a letter, written to Martin Bogdan, a physician in Bern, dated January 14, 1664, that it had been brought from one of the 22 monasteries in Mount Athos, which the Turks never destroyed, but allowed to continue upon the payment of tribute. Dr. Woide endeavours to weaken the evidence of Muttis, and to render the testimony of the elder Wetstein suspicious: but Spohn* shows that the objections of Woide are ungrounded. Allowing their reality,

* In his edition of the "Notitia Codicis Alexandrini," pp. 10—13.

we cannot infer that Cyrillus found this manuscript in Alexandria. Before he went to Alexandria he spent some time on Mount Athos, the repository and manufactory of manuscripts of the New Testament, whence a great number have been brought into the West of Europe, and a still greater number has been sent to Moscow. It is therefore probable, independently of the evidence of Muttis, that Cyrillus procured it there either by purchase or by present, took it with him to Alexandria, and brought it thence on his return to Constantinople. But the question recurs, where was this copy written? The Arabic subscription, above cited, clearly proves, that it had been in Egypt, at some period or other, before it fell into the hands of Cyrillus. This subscription shows that it once belonged to an Egyptian, or that during some time it was preserved in Egypt, where Arabic has been spoken since the seventh century. Besides, it is well known that a great number of manuscripts of the Greek Bible have been written in Egypt. Woide has also pointed out a remarkable coincidence between the Codex Alexandrinus, and the writings of the Copts. Michaelis alleges another circumstance as a probable argument of its having been written in Egypt. In Ezekiel xxvii. 18. both in the Hebrew and Greek text, the Tyrians are said to have fetched their wine from Chelbon, or, according to Bochart, Chalybon. But as Chalybon, though celebrated for its wine, was unknown to the writer of this manuscript he has altered it by a fanciful conjecture to *οἶνον ἐκ χεβρων*, wine from Hebron. This alteration was probably made by an Egyptian copyist, because Egypt was formerly supplied with wine from Hebron. The subscription, before mentioned, ascribes the writing of it to Thecla, an Egyptian lady of high rank, who could not have been, as Michaelis supposes, the martyress Thecla, placed in the time of Saint Paul: but Woide replies, that a distinction must be made between Thecla martyr, and Thecla proto-martyr. With regard to these subscriptions we may observe, with Bishop Marsh, that the true state of the case appears to be as follows: "Some centuries after the Codex Alexandrinus had been written, and the Greek subscriptions, and perhaps those other parts where it is more defective, already lost, it fell into the hands of a Christian inhabitant of Egypt, who, not finding the usual Greek subscription of the copyist, added in Arabic, his native language, the tradition, either true or false, which had been preserved in the family or families to which the manuscript had belonged, "*Memorant hunc codicem scriptum esse calamo Theclæ martyris.*" In the 17th century, when oral tradition respecting this manuscript had probably ceased, it became the property of Cyrillus Lucaris; but whether in Alexandria, or Mount Athos, is of no importance to the present inquiry. On examining the manuscript, he finds that the Greek subscription is lost, but that there is a tradition recorded in Arabic by a former proprietor, which simply related that it was written by one Thecla a martyress, which is what he means by "*memoria et traditio recens.*" Taking therefore upon trust, that one Thecla the martyress was really the copyist, he consults the annals of the church to discover in what

age and country a person of this name and character existed, finds that an Egyptian lady of rank, called Thecla, suffered martyrdom between the time of holding the council of Nicæa and the close of the fourth century; and concludes, without further ceremony, that she was the very identical copyist. Not satisfied with this discovery, he attempts to account for the loss of the Greek subscription, and ascribes it to the malice of the Saracens; being weak enough to believe that the enemies of Christianity would exert their vengeance on the name of a poor transcriber, and leave the four folio volumes themselves unhurt." Dr. Woide, who transcribed and published this manuscript, and must be better acquainted with it than any other person, asserts, that it was written by two different copyists; for he observed a difference in the ink, and, which is of greater moment, even in the strokes of the letters. The conjecture of Oudin, adopted by Wetstein, that the manuscript was written by an *Accœmet* is, in the judgment of Michaelis, worthy of attention*, and he adds, that this conjecture does not contradict the account that Thecla was the copyist, since there were not only monks but nuns of this order.

The antiquity of this manuscript has been also the subject of controversy. Grabe and Schulze think that it might have been written before the end of the fourth century, which, says Michaelis, is the very utmost period that can be allowed, because it contains the epistles of Athanasius. Oudin places it in the tenth century. Wetstein refers it to the fifth, and supposes that it was one of the manuscripts collected at Alexandria in 615, for the Syriac version. Dr. Semler refers it to the seventh century. Montfaucon† is of opinion, that neither the Codex Alexandrinus, nor any Greek manuscript, can be said with great probability to be much prior to the sixth century. Michaelis apprehends, that this manuscript was written after Arabic was become the native language of the Egyptians, that is, one, or rather two centuries after Alexandria was taken by the Saracens, which happened in the year 640, because the transcriber frequently confounds M and B, which is often done in the Arabic: and he concludes, that it is not more antient than the eighth century. Woide, after a great display of learning, with which he examines the evidence for the antiquity of the Codex Alexandrinus, concludes, that it was written between the middle and the end of the fourth century. It cannot be allowed a greater antiquity, because it has not only the *τίτλοι* or *κεφαλαία* *majora*, but the *κεφαλαία* *minora*,

* The *Accœmets* were a class of monks in the antient church, who flourished, particularly in the east, during the fifth century. They were so called, because they had divine service performed, without interruption, in their churches. They divided themselves into three bodies, each of which officiated in turn and relieved, so that their churches were never silent, either night or day. Wetstein adopts the opinion of Casimir Oudin, that the Codex Alexandrinus was written by an *Accœmet*, because it contains a catalogue of the psalms that were to be sung at every hour both of the day and night. Proleg. in Nov. Test. vol. i. p. 10.

† Palæog. Græc. i. p. 185.

or Ammonian sections, accompanied with the references to the canons of Eusebius. Woide's arguments have been objected to by Spohn*. Some of the principal arguments advanced by those who refer this manuscript to the fourth or fifth centuries are the following: the Epistles of Saint Paul are not divided into chapters like the Gospels, though this division took place so early as 396, when to each chapter was prefixed a superscription. The Codex Alexandrinus has the Epistles of Clement of Rome; but these were forbidden to be read in the churches, by the council of Laodicea, in 364, and that of Carthage, in 419. Hence Schulze has inferred, that it was written before the year 364; and he produces a new argument for its antiquity, deduced from the last of the 14 hymns found in it after the psalms, which is superscribed *ὑμνος ἔθνος*, and is called the grand doxology; for this hymn has not the clause *ἅγιος ὁ θεὸς ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς*, which was used between the years 434 and 446; and therefore the manuscript must have been written before this time. Wetstein thinks that it must have been written before the time of Jerome, because the Greek text of this manuscript was altered from the old Italic. He adds, that the transcriber was ignorant that the Arabs were called Hagarenes, because he has written, (1 Chron. v. 20.) *αγοραῖοι* for *Αγαραιῖοι*. Others allege that *αγοραῖοι* is a mere erratum; because *Αγαραιῶν* occurs in the preceding verse, *Αγαριτῆς* in 1 Chron. xxvii. 31, and *Αγαρηνοῦ* in Psal. lxxxii. 7. These arguments, says Michaelis, afford no certainty, because the Codex Alexandrinus must have been copied from a still more antient manuscript; and if this were faithfully copied, the arguments apply rather to this than to the Alexandrian manuscript itself. It is the handwriting alone, or the formation of the letters, with the want of accents, which can lead to any probable decision. The arguments alleged to prove that it is not so antient as the fourth century, are such as these. Dr. Semler thinks, that the Epistle of Athanasius, on the value and excellency of the Psalms, would hardly have been prefixed to them during his life. But it ought to be recollected, that Athanasius had many warm and strenuous advocates. From this Epistle Oudin has attempted to deduce an argument, that the manuscript was written in the tenth century. This Epistle, he says, is spurious, and could not have been forged during the life of Athanasius, and the tenth century was fertile in spurious productions. Again, the Virgin Mary, in the superscription of the Song of the Blessed Virgin, is styled *θεότοκος*, a name which Wetstein says betrays the fifth century. Further, from the probable conjecture, that this manuscript was written by one of the order of the Acœmetæ, Oudin concludes against its antiquity; but Wetstein contents himself with asserting, that it could not have been written before the fifth century, because Alexander, who founded this order, lived about the year 420. From this statement, pursued more at large, Michaelis deduces a reason for paying less regard to the Codex Alexandrinus than

‡ In pp. 42—109 of his edition of the "Notitia Codicis Alexandrini."

many eminent critics have done, and for the preference that is due, in many respects, to antient versions, before any single manuscript, because the antiquity of the former, which is in general greater than that of the latter, can be determined with more precision.

The value of this manuscript has been differently appreciated by different writers. Wetstein, though he denotes it by A. the first letter of the alphabet, is no great admirer of it, nor does Michaelis estimate it highly, either on account of its internal excellence or the value of its readings. The principal charge which has been produced against the Alexandrian manuscript, and which has been strongly urged by Wetstein, is its having been altered from the Latin version. It is incredible, says Michaelis, who once agreed in opinion with Wetstein, but found occasion to alter his sentiments, that a transcriber who lived in Egypt, should have altered the Greek text from a Latin version, because Egypt belonged to the Greek diocese, and Latin was not understood there. On this subject Woide has eminently displayed his critical abilities, and ably defended the Greek manuscripts in general, and the Codex Alexandrinus in particular, from the charge of having been corrupted from the Latin. Griesbach concurs with Woide*, and both have contributed to confirm Michaelis in his new opinion. If this manuscript has been corrupted from a version, it is more reasonable to suspect the Coptic, the version of the country in which it was written. Between this manuscript and both the Coptic and Syriac versions, there is a remarkable coincidence. Griesbach has observed, that this manuscript follows three different editions: the Byzantine in the Gospels, where its readings are of the least value; the Western edition in the Acts of the Apostles, and the Catholic Epistles, which form the middle division of this manuscript, and the Alexandrine in the Epistles of Saint Paul. The transcriber, if this assertion be true, must have copied the three parts of the Greek Testament from three different manuscripts, of three different editions. It is observable, that the readings of the Codex Alexandrinus coincide very frequently not only with the Coptic and the old Syriac, but with the new Syriac and the Ethiopic; and this circumstance favours the hypothesis, that this manuscript was written in Egypt, because the new Syriac version having been collated with Egyptian manuscripts of the Greek Testament, and the Ethiopic version being taken immediately from them, have necessarily the readings of the Alexandrine edition.

The Alexandrian manuscript is written in uncial or capital letters, without any accents or marks of aspiration, but with a few abbreviations nearly similar to those already noticed †, and also with some others which are described by Dr. Woide ‡, who has likewise explained the various points and spaces occurring in this manuscript.

A fac-simile of the Codex Alexandrinus was published in folio by the late Dr. Woide, principal librarian of the British Museum, with

* In his "Symbolæ Criticæ," vol. i. pp. 110—117.

† See p. 98. of this Appendix.

‡ In the Preface to his fac-simile of the Alexandrian manuscript of the New Testament, §§ 27—34.

types cast for the purpose, line for line, without intervals between the words, precisely as in the original*. The following specimen will convey to the reader an idea of this most precious manuscript.

John i. 1—7.

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ΕΝΑΡΧΗ ΗΝ Ὁ ΛΟΓΟΣ ΚΑΙ Ὁ ΛΟΓΟΣ ἦ
 ΠΡΟΣ ΤΟΝ ΘΕΟΝ· ΚΑΙ ΘΕΟΣ ἦΝ Ὁ ΛΟΓΟΣ·
 ΟΥΤΟΣ ἦΝ ΕΝΑΡΧΗ ΤΗ ΠΡΟΣ ΤΟΝ ΘΕΟΝ
 ΠΑΝΤΑ ΔΙΑ ΥΤΟΥ ΕΓΕΝΕΤΟ· ΚΑΙ ΧΩ
 ΡΕΙΣ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΟΥΔΕΝ·
 ΟΓΕΓΟΝΕΝ ΕΝ ΑΥΤΩ ΖΩΗ ΗΝ·
 ΚΑΙ Η ΖΩΗ ΗΝ ΤΟ ΦΩΣ ΤΩΝ ΑΝΘΡΩΠΩΝ
 ΚΑΙ ΤΟ ΦΩΣ ΕΝ ΤΗ ΣΚΟΤΙΑ ΦΑΙ
 ΝΕΙ· ΚΑΙ Η ΣΚΟΤΙΑ ΑΥΤΟΥ ΟΥΚ ΑΤΕ
 ΛΑΒΕΝ· ΕΓΕΝΕΤΟ ΑΝΘΡΩΠΟΝ
 ΣΤΑΛΜΕΝΟΝ ΠΑΡΑ ΘΕΟΥ ΝΟΜΑΥ
 ΤΩ ΙΩΑΝΝΗΝ ΗΣ· ΟΥΤΟΣ ΗΛΘΕΝ
 ΕΙΣ ΜΑΡΤΥΡΙΑΝ· ΙΝΑ ΜΑΡΤΥΡΗ
 ΣΗΤΕΡ ΤΟΥ ΦΩΤΟΣ· ΙΝΑ ΠΑΝ
 ΕΤΕ ΤΙΣ ΤΕΥΣΩΣΙΝ ΔΙΑΥΤΟΥ·

For this specimen we are indebted to the Rev. H. H. Baber, one of the librarians of the British Museum, who has kindly favoured us with the use of the Alexandrian types, with which he is now printing the remainder of the Codex Alexandrinus †. The English translation

* The following is the title of Dr. Woide's splendid work.—*Novum Testamentum Græcum, e Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, descriptum, a Carolo Godofredo Woide. Londini ex prelo Joannis Nichols, Typis Jacksonianis, MDCCLXXXVI.* Twelve copies were printed on vellum. The facsimile itself fills two hundred and sixty pages; and the preface, comprizing twenty-two pages, contains an accurate description of the manuscript, illustrated by an engraving representing the style of writing in various manuscripts. To this is subjoined an exact list of all its various readings, in eighty-nine pages; each reading is accompanied with a remark, giving an account of what his predecessors, Junius (i. e. Patrick Young), Bishop Walton, Drs. Mill and Grabe, and Wetstein, had performed or neglected. To complete this work, there should be added the following: *Appendix ad editionem Novi Testamenti Græci, e Codice Alexandrino descripti a C. G. Woide, in qua continentur Fragmenta Novi Testamenti juxta interpretationem dialecti superioris Ægypti, quæ Thebaica vel Sahidica appellatur, e Codd. Oxoniens. maxima ex parte desumpta, cum dissertatione de Versione Bibliorum Ægyptiaca, quibus subjicitur Codicis Vaticani collatio. Oxonii: E Typographeo Clarendoniano, 1799, folio.* This work was edited by the Rev. Dr. Ford.

† In 1812 Mr. Baber published, by subscription, a fac-simile of the book of Psalms, from the manuscript now under consideration, of which twelve copies are on vellum, to match with the same number of copies of the New Testament. To complete the Old

of this portion of St. John's Gospel has already been given in p. 394 of this volume, divided and pointed so as to correspond with the above specimen*.

From this manuscript, a new and valuable Latin version of the New Testament was lately published at London, entitled *Novum Testamentum, ob frequentes omnium Interpretationum Hallucinationes, nunc demum ex Codice Alexandrino, adhibitis etiam compluribus manuscriptis variantibusque Lectionibus editis, summa fide ac cura Latine redditum. Omnibus Sacris Auctoribus Græcis, Sacris Criticis, Glossariis, et Instructioribus per totam Græciam Ecclesiasticis Viris diligentissime consultis. Interprete Leopoldo Sebastiani Romano*. Royal 8vo. Londini, 1817. This translation of the New Testament is the work of Leopoldo Sebastiani, the very learned editor of Lycophron (Romæ, 1803, royal 4to), justly celebrated throughout the East, and not altogether unknown in England, for the losses he sustained, and misfortunes he suffered, in consequence of important services which he gratuitously rendered to the British government, while resident in Persia as president of the missionaries sent out by the church of Rome, at the time that Buonaparte attempted to establish relations with the court of Ispahan. The version is made from the Alexandrian manuscript, with which the translator collated several manuscripts and collections of various readings, availing himself also of every critical aid he could procure, and particularly of the writings of the Greek fathers, and the assistance of the most learned of the modern Greek clergy. To obtain the latter, M. Sebastiani expressly travelled through the whole of Greece. In all *doctrinal* points, this version is made conformable to the tenets inculcated by the church of Rome.

2. The *Codex Vaticanus*, No. 1209, which Wetstein and Griesbach have both noted with the letter B., contests the palm of antiquity with the Alexandrian manuscript. No fac-simile of it has ever been published. The Roman edition of the Septuagint, printed in 1590,

Testament in a similar manner, was an undertaking too vast and extensive for an unbeneficed clergyman. In consequence, therefore, of a memorial by Mr. B. seconded by the recommendation of several dignitaries of the church, as well as professors and heads of colleges in the two universities, the British Parliament engaged to defray the expenses of completing this noble undertaking; (See the Memorial and other Proceedings in the Literary Panorama, vol. i. N. S. pp. 465—478.); and Mr. Baber is now rapidly proceeding in his laborious task. The Pentateuch, and the historical books of Joshua to 2 Chronicles, together with the prophecies of Amos, Micah, and Joel, are completed, in a splendid folio size, so as to represent every iota of the original manuscript in the most faithful manner. The work will consist of four volumes in folio; three comprizing the text of the Old Testament, and a fourth containing prolegomena and notes. The edition is limited to two hundred and fifty copies, and twelve are on vellum. They are such as reflect the highest credit on the printers, Messrs. R. and A. Taylor.

* The reader who may be desirous of further information concerning the Alexandrian manuscripts is referred to Dr. Grabe's prolegomena to his edition of the Greek Septuagint, of which an account has already been given, and also to the prolegomena of Dr. Woide already cited, and to those of Dr. Mill and Wetstein, prefixed to their editions of the New Testament. See also Michaelis's Introduction to the New Testament, vol. ii. part i. pp. 186—209, and Bishop Marsh's notes in part ii. pp. 648—660. Dr. Lardner has given the table of contents of this manuscript in his Credibility of the Gospel History, part ii. chap. 147. (Works, 8vo, vol. v. pp. 253—256; 4to, vol. iv. pp. 44—46.)

exhibits the text of this manuscript; and in the preface to that edition it is stated to have been written before the year 387, i. e. towards the close of the fourth century; Montfaucon and Blanchini refer it to the fifth or sixth century, and Dupin to the seventh century. Professor Hug has endeavoured to show that it was written in the early part of the fourth century; but, from the omission of the Eusebian κεφαλαια and τιτλοι, Bishop Marsh concludes with great probability that it was written before the close of the fifth century. The Vatican manuscript is written on parchment or vellum, in uncial or capital letters, all of which are of the same size, except at the beginning of a book, and without any divisions of chapters, verses, or words, but with accents and spirits. The abbreviations are few, being confined chiefly to those words which are in general abbreviated, such as ΘΣ, ΚC, ΙC, and ΧC, for Θεος, Κυριος, Ιησους, Χριστος, God, Lord, Jesus, Christ.

This manuscript contains the Old and New Testament, in one volume, of which the beginning and end are mutilated. The Old Testament wants the first 46 chapters of Genesis, and thirty-two psalms, viz. from Psal. cv. to cxxxvii. inclusive; and the New Testament wants the latter part of the epistle to the Hebrews, viz. all after chapter ix. verse 14, and also Saint Paul's other epistles to Timothy, Titus, and Philemon, and the whole Book of Revelation. It appears, however, that this last book, as well as the latter part of the epistle to the Hebrews, has been supplied by a modern hand in the fifteenth century, and, it is said, from some manuscript that had formerly belonged to Cardinal Bessarion. In many places the faded letters have also been retouched by a modern but careful hand; and when the person who made these amendments (whom Michaelis pronounces to have been a man of learning) found various readings in other manuscripts, he has introduced them into the Codex Vaticanus, but has still preserved the original text; and in some few instances he has ventured to erase with a penknife.

The antiquity of the Vatican manuscript is indisputable, but it is by no means easy to determine between its comparative value and that of the Alexandrian manuscript.

On the ground of its internal excellence, Michaelis preferred the Vatican manuscript to the Codex Alexandrinus. If however that manuscript be most respectable which comes the nearest to Origen's Hexaplar copy of the Septuagint, the Alexandrian manuscript seems to claim that merit in preference to its rival: but if it be thought a matter of superior honour to approach nearer the old Greek version, uncorrected by Origen, that merit seems to be due to the Vatican*.

3. The third manuscript, which particularly claims attention for its antiquity, is the Codex Bezae also called the *Codex Cantabrigiensis*. It is a Greek and Latin manuscript of the four Gospels, and of the Acts of the Apostles, and is deposited in the public library of the

* Dr. Kennicott, diss. ii. p. 413. Michaelis, vol. ii. part i. pp. 341—350. part ii. pp. 810—820. J. L. Hug, De Antiquitate Codicis Vaticani Commentatio. Friburg in Brisgau, 1810, 4to.

university of Cambridge, to which it was presented by the celebrated Theodore Beza, in the year 1581. This manuscript, is written on vellum, in 4to, in uncial or capital letters, without accents, and spaces between the words. The annexed fac-simile, representing the first three verses of the fifth chapter of Saint Matthew's Gospel, will convey an idea*. The corresponding English version has already been given in p. 394 of the present volume. Sixty-six leaves of this manuscript are much torn and mutilated, and ten of them have been supplied by a later transcriber.

The Codex Bezae is noted with the letter D. by Wetstein and Griesbach. In the Greek it is defective, from the beginning to Matt. i. 20, and in the Latin to Matt. i. 12. In the Latin it has likewise the following chasms, viz. Matt. vi. 20.—ix. 2.; Matt. xxvii. 1—12.; John i. 16.—ii. 26; Acts viii. 29.—x. 14; xxii. 10—20; and from xxii. 29. to the end. The Gospels are arranged in the usual order of the Latin manuscripts, Matthew, John, Luke, Mark. It has a considerable number of corrections, some of which have been noticed by Dr. Griesbach; and some of the pages, containing Matt. iii. 8—16, John xviii. 13.—xx. 13. and Mark xv. to the end, are written by a later hand, which Wetstein refers to the tenth century, but Griesbach to the twelfth. The Latin version is that which was in use before the time of Jerome, and is usually called the Old Italic or Ante-Hieronymian version. In the margin of the Greek part of the manuscript there are inserted the Ammonian sections, evidently by a later hand; and the words *αρχη, τέλος, κ, λεγε, ὡδε σιηκε*, are occasionally interspersed, indicating the beginning and end of the *Αναγνώσματα*, or lessons read in the church. The subjects discussed in the Gospels are sometimes written in the margin, sometimes at the top of the page. But all these notations are manifestly the work of several persons and of different ages.

The date of this manuscript has been much contested. Those critics who give it the least antiquity, assign it to the sixth or seventh century. Wetstein supposed it to be of the fifth century. Michaelis was of opinion, that, of all the manuscripts now extant, this is the most antient. Dr. Kipling, the editor of the Cambridge fac-simile, thought it much older than the Alexandrian manuscript, and that it must have been written in the second century. On comparing it with Greek inscriptions of different ages, Bishop Marsh is of opinion that it cannot have been written later than the sixth century, and that it may have been written even two or three centuries earlier: and he finally considers it prior to all manuscripts extant, except the Codex Vaticanus, and refers it to the fifth century, which perhaps is the true date, if an opinion may be hazarded where so much uncertainty prevails.

Wetstein was of opinion, from *eleven* coincidences which he thought he had discovered, that this was the identical manuscript collated at

* Our engraving is copied from Dr. Kipling's fac-simile, published at Cambridge in 1793, of which an account is given in pp. 113, 114. *infra*. We have placed the Latin under the Greek, in order to bring the whole within the compass of an octavo page.

Alexandria in 616, for the Philoxenian or later Syriac version of the New Testament * ; but this is a groundless supposition. It is however worthy of remark, that many of the readings by which the Codex Bezae is distinguished are found in the Syriac, Coptic, Sahidic, and in the margin of the Philoxenian-Syriac version. As the readings of this manuscript frequently agree with the Latin versions before the time of St. Jerome, and with the Vulgate or present Latin translation, Wetstein was of opinion that the Greek text was altered from the Latin version, or, in other words, that the writer of the Codex Bezae departed from the lections of the Greek manuscript or manuscripts whence he copied, and introduced in their stead, from some Latin version, readings which were warranted by no Greek manuscript. This charge Semler, Michaelis, Griesbach, and Bishop Marsh have endeavoured to refute ; and their verdict has been generally received. Matthæi, however, revived the charge of Wetstein, and considered the text as extremely corrupt, and suspected that some Latin monk, who was but indifferently skilled in Greek, wrote in the margin of his New Testament various passages from the Greek and Latin fathers, which seemed to refer to particular passages. He further thought that this monk had noted the differences occurring in some Greek and Latin manuscripts of the New Testament, and added parallel passages of Scripture ; and that from this *farrago*, either the monk himself, or some other person, manufactured his text, (whether foolishly or fraudulently is uncertain), of which the Codex Bezae is a copy. But this *suspicion* of Matthæi has been little regarded in Germany, where he incurred the antipathy of the most eminent biblical critics by vilifying the sources of various readings from which he had it not in his power to draw when he began to publish his edition of the New Testament ; giving to the Codex Bezae, the Codex Claromontanus (noticed in pp. 114, 115 *infra*), and other manuscripts of unquestionable antiquity, the appellation of *Editio Scurrilis* †.

Bishop Middleton, however, considers the judgment of Michaelis as approximating very near to the truth, and has given a collation of numerous passages of the received text with the Codex Bezae ; and the result of his examination, which does not admit of abridgment, is, that the Codex Bezae, though a most venerable remain of antiquity, is not to be considered, in a critical view, as of much authority. He accounts for the goodness of its readings, considered with regard to the *sense*, by the natural supposition of the great antiquity of the manuscript, which was the basis of the Codex Bezae ; but while its latinizing is admitted, he contends that we have no reason to infer that its readings, considered in the same light, are therefore faulty. The learned prelate concludes with subscribing to the opinion of Matthæi somewhat modified. He believes that no fraud was intended ; but only that the critical possessor of the basis filled its margin with glosses and readings chiefly from the Latin, being a

* See a brief notice of this version in vol. i. pp. 297, 298.

† Bishop Marsh's Lectures, part ii. pp. 30, 31.

Christian of the Western church ; and that the whole collection of Latin passages was translated into Greek, and substituted in the text by some one who had a high opinion of their value, and who was better skilled in calligraphy than in the Greek and Latin languages *.

The arguments and evidences adduced by Bishop Middleton, we believe, are by many, at least in England, considered so conclusive, that, though the antiquity of the manuscript is fully admitted, yet it must be deemed a latinizing manuscript, and consequently is of comparatively little *critical* value.

At the time Beza presented this manuscript to the University of Cambridge, it had been in his possession about nineteen years ; and in his letter to that learned body he says, that it was found in the monastery of Saint Irenæus at Lyons, where it had lain concealed for a long time. But how it came there, and in what place it was written, are questions concerning which nothing certain is known. The most generally received opinion is, that it was written in the west of Europe.

The Cambridge manuscript has been repeatedly collated by critical editors of the New Testament. Robert Stephens made extracts from it, though with no great accuracy, under the title of Codex β , for his edition of the Greek Testament, of 1550 ; as Beza also did for his own edition published in 1582. Since it was sent to the university of Cambridge, it has been more accurately collated by Junius, whose extracts were used by Curcellæus and father Morin. A fourth and more accurate collation of it was made, at the instigation of Archbishop Usher, and the extracts were inserted in the sixth volume of the London Polyglott, edited by Bishop Walton. Dr. Mill collated it a fifth and sixth time ; but that his extracts are frequently defective, and sometimes erroneous, appears from comparing them with Wetstein's New Testament, and from a new collation which was made, about the year 1733, by Mr. Dickenson of Saint John's College ; which is now preserved in the library of Jesus' College, where it is marked $\odot$, $\odot$, 2. Wetstein's extracts are also very incorrect, as appears from comparing them with the manuscript itself †.

In concluding our account of this antient manuscript, it only remains to notice the splendid fac-simile of the Codex Bezae, published by the Rev. Dr. Kipling at Cambridge, under the patronage and at the expense of the University, in 2 vols. atlas folio. Its title is as follows :—CODEX. THEODORI. BEZÆ. CANTABRIGIENSIS. EVANGELIA. ET. ACTA. APOSTOLORUM. COMPLECTENS. QUADRATIS. LITERIS. GRÆCO-LATINUS. ACADEMIA. AUSPICANTE. VENERANDÆ. HAS. VETUSTATIS. RELIQUIAS. SUMMA. QUA. FIDE. POTUIT. ADUMBRAVIT. EXPRESSIT. EDIDIT. CODICIS. HISTORIAM. PRÆFIXIT. NOTASQUE. ADJECIT THOMAS. KIPLING. S. T. P. COLL. DIV. JOAN. NUPER. SOCIUS. CAN-

* Bishop Middleton on the Greek Article, pp. 677—698.

† Millii Prolegomena, §§ 1268—1273. Griesbach, Symbolæ Criticæ, tom. i. pp. lv.—lxiv. Michaelis, vol. iii. part i. pp. 228—242, and part ii. pp. 679—721.

TABRIGIÆ. E. PRELO. ACADEMICO. IMPENSIS. ACADEMIÆ. MDCCXCIII. This fac-simile is executed with the utmost typographical splendour. In a preface of twenty-eight pages, the learned editor discusses the high antiquity of the manuscript; its nature and excellence; its migrations; the various collations of it which have been made at different times; and concludes with a very brief description of the manuscript itself, and an *Index Capitum*. To this succeeds the text of the manuscript, which is divided into two parts or volumes; the first ending with page 413, and the second containing pages 413 to 828. Opposite to the Modern Supplement, which concludes the Gospels, on page 657, is the end of the Latin version of Saint John's third Epistle. Pages 829 to 854 contain Dr. Kipling's notes *. The impression of this fac-simile was limited to two hundred and fifty; and it usually sells for six or eight guineas, according to the condition and binding of the copies. Dr. Harwood regulated the text in the Gospels and Acts, in his edition of the Greek Testament, chiefly according to the readings of the Codex Bezae; which was so highly valued by the learned but eccentric divine, Whiston, that, in his "Primitive New Testament in English" (8vo, Stamford and London, 1745,) he has translated the four Gospels and Acts literally from this manuscript. Dr. A. Clarke, in his Commentary on the New Testament, has paid very particular attention to the readings of the Codex Bezae.

4. The *Codex Claromontanus*, or *Regius 2245*, is a Greek-Latin manuscript of Saint Paul's Epistles, found in the monastery of Clermont, in Beauvaisis, and used by Beza, together with the *Codex Cantabrigiensis*, in preparing his edition of the New Testament. It is noted D, by Wetstein and Griesbach in the second volumes of their respective editions of the Greek Testament. Sabatier supposed it to be written in the sixth century; Montfaucon places it in the seventh century; and Griesbach thinks it was written in the sixth or seventh century. This manuscript is written on vellum in uncial characters, and with accents and marks of aspiration added by another hand, but of great antiquity. As it contains the Epistle to the Hebrews, which has been added by a later hand, it is supposed to have been written in the west of Europe. Dr. Mill contended that the *Codex Claromontanus* was the second part of the *Codex Bezae*; but this opinion has been confuted by Wetstein, who has shown that the former is by no means connected with the latter, as appears from the difference of their form, their orthography, and the nature of the vellum on which they are written. Bishop Marsh adds, on the authority of a gentleman who had examined both manuscripts, that the *Codex Claromontanus* contains only *twenty-one* lines in each page, while the Cambridge manuscript contains *thirty-three* lines in a page; the abbreviations in the two manuscripts are also different.

* Splendid as the paper and print of this noble fac-simile unquestionably are, it did not answer the expectations of the learned. See two rather severe critiques on it in the *Monthly Review* (N. S.) vol. xii. pp. 241—246, and particularly in the *British Critic*, vol. iii. (O. S.) pp. 139—147. 361—373.

The Codex Claromontanus, like other Greek-Latin manuscripts, has been accused of having a Greek Text, that has been altered from the Latin; but this charge has been satisfactorily refuted by Dr. Semler. The *migrations* of this manuscript are somewhat remarkable. From the hands of Beza it went into the Putean library, which derived its name from the family of De Puy. Jacques Du Puy, who was librarian to the king of France, and died in 1656, bequeathed it, together with his other manuscripts, to the royal library at Paris, where it is now preserved, and at present is marked 107. According to the accounts of Wetstein and Sabatier, thirty-six leaves were cut out of it at the beginning of the last century (it is supposed by John Aymon, a notorious literary thief of that time), and were sold in England; but they were sent back by the Earl of Oxford in 1729. The manuscript therefore is once more complete, as the covering only is wanting in which the stolen sheets had been enclosed, which is kept in the British Museum, and filled with the letters that passed on the occasion, as a monument of this infamous theft*.

5. The *Codex Boernerianus* derives its name from Dr. C. F. Boerner, to whom it formerly belonged, and is now deposited in the royal library at Dresden. It is noted by the letter G. by Wetstein and Griesbach. It contains Saint Paul's Epistles, with the exception of that to the Hebrews, which was formerly rejected by the church of Rome; and is written in Greek and Latin, the Latin or old Ante-Hieronymian version being interlined between the Greek, and written over the text, of which it is a translation. Stemmler supposed that the Latin was written since the Greek; but Professor Matthæi, who published a copy of this manuscript, suggests that the uniformity of the handwriting, and similarity in the colour of the ink, evince that both the Greek and Latin texts proceeded from the same transcriber. The time when this manuscript was written has not been determined with precision. That it is an antient manuscript appears, says Michaelis, from the form of the characters, and the absence of accents and marks of aspiration. It seems to have been written in an age when the transition was making from uncial to small characters; and from the correspondence of the letters *r. s.* and *t.* in the Latin version to that form which is found in the Anglo-Saxon alphabet, Bishop Marsh infers, that this manuscript was written in the west of Europe, and probably between the eighth and the tenth centuries. Kuster, who first collated this manuscript, supposed it to be *British*; Doederlein, *Irish*. The learned reviewer of Matthæi's edition of this manuscript, in the Jena Literary Gazette, decides that it could only be written in Germany or France; because in the margin many passages are noted contra γορδισκαλκo, apparently because they are contradictory to the opinion of Gottschalk, a celebrated monk, who disputed concerning predestination in the ninth century, but whose tenets excited little attention except in those two countries. The writer in question thinks it probable that this manuscript was written by Johannes Scotus, who lived at the court of

* Michaelis, vol. ii. part i. pp. 244—248. part ii. pp. 724—728. Griesbach, *Symbolæ Criticæ*, tom. i. pp. lv.—lxiv.

Charles the Bald, king of France, and was the most celebrated opponent of Gottschalk. At any rate the manuscript could not have been written later than the ninth century, for, in the beginning of the tenth, Gottschalk's dispute had lost all its importance. Griesbach accordingly refers the Codex Boernerianus to the ninth or tenth century. There is a MS. copy of this manuscript in the library of Trinity College, Cambridge, among the books and manuscripts that were left by Dr. Bentley, who probably procured it for his intended edition of the Greek Testament. Professor Matthæi published a copy of this manuscript at Meissen in Saxony, in 1791, in 4to, under the following title:—XIII. Epistolarum Pauli Codex Græcus, cum Versione Latinâ Vetere vulgo Ante-Hieronimiana, olim Boernerianus nunc Bibliothecæ Electoralis Dresdensis, summa fide et diligentia transcriptus et editus a C. F. Matthæi. Large 4to. The transcript is said to be executed with great accuracy, and is illustrated with two plates*.

6. The *Codex Laudianus* † 3, as it is noted by Dr. Mill, but noted by the letter E by Wetstein and *E by Griesbach, is a Greek-Latin manuscript of the Acts of the Apostles, in which the Latin text is one of those versions which differ from Jerome's edition, having been altered from the particular Greek text of this manuscript. It is defective from chap. xxvi. 29. to xxviii. 26.

This manuscript is erroneously supposed to have been the identical book used by the venerable Bede in the seventh century, because it has all those irregular readings which, in his Commentaries on the Acts, he says were in *his* book; and no other manuscript is now found to have them. There is an extraordinary coincidence between it and the old Syriac version of the Acts of the Apostles. Wetstein conjectures, from an edict of a Sardinian prince, Flavius Pancratius, written at the end of this manuscript, and from several other circumstances, that it was written in Sardinia in the seventh century. To this conjecture Michaelis is disposed to accede, though Dr. Woide supposed it to have been written in the East, because its orthography has several properties observable in the Codex Alexandrinus. But as these peculiarities are also found in other very antient manuscripts, Bishop Marsh considers them as insufficient to warrant the inference, especially when we reflect on the great improbability that a *Greek* manuscript written in the *East* should be accompanied with a Latin translation. It will be seen from the annexed fac-simile ‡, which represents the chief part of Acts vii. 2., that this Latin translation, contrary to the usual arrangement of the Greek-Latin manuscripts, occupies the first column

* Kuster's preface to his edition of Mill's Greek Testament, *sub finem*. Michaelis, vol. ii. part i. pp. 225—227. part ii. pp. 672—677. Jena Allgemeine Litteratur Zeitung as abridged in the Analytical Review for 1793, vol. 17. p. 231.

† So called from Archbishop Laud, who gave this, among many other precious manuscripts, to the University of Oxford. It is now preserved in the Bodleian Library, F. 82. No. 1119.

‡ It is copied from Mr. Astle's work on the Origin of Writing, table iv. For the gratification of the English reader, we subjoin the passage of the Acts, in common Roman and Greek capitals, with the English version in a third column.

The Simile of a M.S. of this state of the Apostles preserved in the Bodleian Library, at Oxford.

Acts. Chap. VII. v. 2.

Plate 3.

ΑδILLE AIT

υιρι

ἑκΑΤΡΕS

ΕΤ'ΠΑΤΡΕS

αυδιτε

θεus

γλοριαε

uisus est

πατρι

νοστ'ρο

αβραηαε

ΟΔΕΕΦΗ

ανδρες

ααελφοι

κλιπατερεs

ακουσατε

οε̄s

τηςαοξης

ωφθεν

τωπρι

ημων

αβρααμ

of the page. Only one word, or at the utmost two or three words, and that but seldom, is written in a line, and in uncial or capital letters; and they are so written that each Latin word is always opposite to the correspondent Greek word. Hence it is evident, that the manuscript was written for the use of a person who was not well skilled in both languages; and as the Latin occupies the first column, this circumstance is an additional evidence that it was written in the West of Europe, where Latin only was spoken.

With regard to the date of this manuscript;—Mr. Astle refers it to the beginning of the fifth century; Griesbach to the seventh or eighth; and Mr. Hearne to the eighth century. But from the shape of the letters and other circumstances, Bishop Marsh pronounces it to be less antient than the Codex Bezae, which was written in the fifth century. Probably the seventh century may be assigned as the date of the Codex Laudianus 3.

This manuscript is of great value: Michaelis pronounces it to be indispensable to every man who would examine the important question, whether the Codices Græco-Latini have been corrupted from the Latin, and adds, that it was this manuscript which convinced him that this charge is without foundation†. The Greek and Latin text of the Codex Laudianus was printed at Oxford by the celebrated antiquary, Thomas Hearne, with a specimen of the original characters, with the following title. *Acta Apostolorum Græco-Latine, Litteris Majusculis; e codice Laudiano, characteribus uncialibus exarato, et in Bibliotheca Bodleiana adservato. Oxonii. E Theatro Sheldoniano, 1715. 8vo.* This is the scarcest of all Hearne's publications; the impression was limited to one hundred and twenty copies, at *ten shillings* each. A copy was sold at the sale of the Rev. Dr. Heath's library, in 1810, for the sum of *thirteen pounds two shillings*: it now adorns the very valuable library of the Writers to his Majesty's Signet at Edinburgh.

7. The *Codex Montfortianus* or *Montfortii*, also called *Dublinensis*, is a manuscript containing the whole of the New Testament, preserved

AD ILLE AIT	ΟΔΕ ΕΦΗ	AND HE SAID
UIRI	ΑΝΔΡΕΣ	MEN
FRATRES	ΑΔΕΛΦΟΙ	BRETHREN
ET PATRES	ΚΑΙ ΠΑΤΕΡΕΣ	AND FATHERS
AUDITE	ΑΚΟΥΣΑΤΕ	HEARKEN
DEUS	Ο ΘΣ	THE GD
GLORIÆ	ΤΗΣ ΔΟΞΗΣ	OF GLORY
UISUS EST	ΩΦΘΗ	APPEARED
PATRI	ΤΩ ΠΑΤΡΙ	UNTO THE FTHR
NOSTRO	ΗΜΩΝ	OF US
ABRAHÆ.	ΑΒΡΑΑΜ.	ABRAHAM.

* Griesbach, Symb. Crit. tom. ii. pp. 181—183. Michaelis, vol. ii. part i. pp. 269—74. part ii. pp. 747, 748. Dr. Woide, Præfat. ad Cod. Alexandr. pp. xxvi—xxviii. § 76—81. Astle on the Origin of Writing, p. 76. 2d edit.

in the Library of Trinity College, Dublin, to which it was presented by Archbishop Usher. It derives its name of Montfortianus from having belonged to Dr. Montfort, previously to coming into Usher's possession. It has acquired much celebrity, as being the only *genuine* manuscript which has the much-contested clause in 1 John, v. 7, 8, and is the same which was cited by Erasmus under the title of *Codex Britannicus*, who inserted the disputed passage in the third edition of his Greek Testament on its authority. It is written in small Greek characters on thick glazed paper, in 12mo, and without folios. M. Martin, in the early part of the last century, claimed for it so early a date as the *eleventh* century; but Bishop Marsh contends that it is at least as modern as the *fifteenth*; and Griesbach refers it to the *fifteenth* or *sixteenth* century. Dr. A. Clarke, however (to whom we are indebted for the accompanying fac-simile of this manuscript) *, has shown that it was most probably written in the *thirteenth* century.

1 John v. 7, 8, 9.

ὅτι· τρεῖς ἔσιν οἱ μαρτυ-

ροῦντες ἐν τῷ οὐρανῷ, πᾶρ λόγος, καὶ πᾶν ἄσιν,
 καὶ οὗτοι οἱ τρεῖς, ἐν ᾗ: καὶ τρεῖς ἔσιν οἱ μαρτυ-
 ροῦντες ἐν τῇ γῇ, πᾶν, ὕδωρ, καὶ αἷμα, ἡ τὴν
 μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ
 θεοῦ μάρτυρων ἐστίν, ὅτι· αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι·
 μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

He has no doubt but it existed before the invention of printing, and is inclined to think it the work of an unknown bold critic, who formed a text from one or more manuscripts in conjunction with the Latin Vulgate, and was by no means sparing of his own conjectural emendations, for it contains many various readings which exist in no manuscript yet discovered. But how far the writer has in any place faithfully copied the text of any antient manuscript is more than can be determined †.

The *Codex Ephremi*, or *Codex Regius* 1905, by Wetstein and Griesbach noted with the letter C., is an invaluable Codex Rescriptus, written on vellum, without accents, and is of very high antiquity. It has many marginal notes, written in uncial characters, without accents. Griesbach relates that it has the *τίτλοι* and *κεφαλαια* of Eu-

* This fac-simile was traced by the accurate hand of the Rev. Dr. Barrett, senior fellow of Trinity College, Dublin, by whom the engraving was collated with the original manuscript, so as to represent it with the utmost fidelity. On the contested clause in 1 John v. 7, 8, see pp. 627—637, *supra*, of this volume. Dr. B. collated the Codex Montfortianus, and has printed its various readings at the end of his fac-simile of the Codex Rescriptus noticed in the following page.

† Michaelis, vol. ii. part i. pp. 284—287. part ii. p. 755—759. Dr. A. Clarke's Succession of Sacred Literature, pp. 86—92.

sebius à prima manu. The first part of this manuscript contains several Greek words of Ephrem the Syrian, written over some more antient writings which had been erased, though the traces are still visible, and in most places legible. These more antient writings were the entire Greek Bible. The New Testament has very numerous chasms which are specified by Wetstein, from whom they have been copied by Michaelis and Griesbach. Besides these chasms, it is in many places illegible. In this manuscript the disputed (or rather, says Bishop Marsh, spurious) verse, John v. 4., is written, not in the text, but as a marginal scholion. Wetstein conjectured that this was one of the manuscripts that were collated at Alexandria in 616 with the new Syriac version; but of this there is no evidence. From a marginal note to Heb. viii. 7. the same critic also argued, that it was written before the institution of the feast of the Virgin Mary; that is, before the year 542. But his arguments are not considered as wholly decisive by Michaelis, who only asserts its great antiquity in general terms. Bishop Marsh pronounces it to be at least as antient as the seventh century. The readings of the Codex Ephremi, like those of all other very antient manuscripts, are in favour of the Latin; but there is no satisfactory evidence that it has been corrupted from the Latin version. It has been altered by a critical collator, who, according to Griesbach, must have lived many years after the time when the manuscript was written, and who probably erased many of the antient readings. Kuster was the first who procured extracts from this manuscript for his edition of Dr. Mill's Greek Testament. Wetstein has repeatedly collated it with very great accuracy; and the numerous readings he has quoted from it greatly enhance the value of his edition*.

9. A very valuable Codex Rescriptus was discovered about twenty-five years since by the Rev. Dr. Barrett, senior fellow of Trinity College, Dublin. While he was examining different books in the library of that College, he accidentally met with a very antient Greek manuscript, on certain leaves of which he observed a twofold writing, one antient and the other comparatively recent transcribed over the former. The original writing on these leaves had been greatly defaced, either by the injuries of time, or by art; on close examination he found, that this antient writing consisted of the three following fragments:—the Prophet Isaiah, the Evangelist Saint Matthew, and certain orations of Gregory Nazianzen. The fragment, containing Saint Matthew's Gospel, Dr. Barrett carefully transcribed; and the whole has been accurately engraved in fac-simile by the order and at the expense of the University, thus presenting to the reader a perfect resemblance of the original†. The engraving, which faces the title of this volume,

* Wetstenii Nov. Test. tom. i. proleg. pp. 27, 28. Griesbach Symb. Crit. tom. i. pp. i—liv. and Nov. Test. tom. i. pp. ci. cii. Michaelis, vol. ii. p. i. pp. 258—260. part ii. pp. 737, 738. See also the Palæographia Græca of Montfaucon (pp. 213, 214) who has given a fac-simile of this manuscript.

† The title of this interesting (and comparatively little known) publication is as follows: *Evangelium Secundum Matthæum ex Codice Rescripto in Bibliotheca Collegii SSæ Trinitatis juxta Dublin: Descriptum Opera et Studio Johannis Barrett,*

is copied from Dr. B.'s first plate. It represents the 18th and 19th verses of the first chapter of Saint Matthew's Gospel. We have subjoined the same verses in ordinary Greek types, with a literal English version in parallel columns.

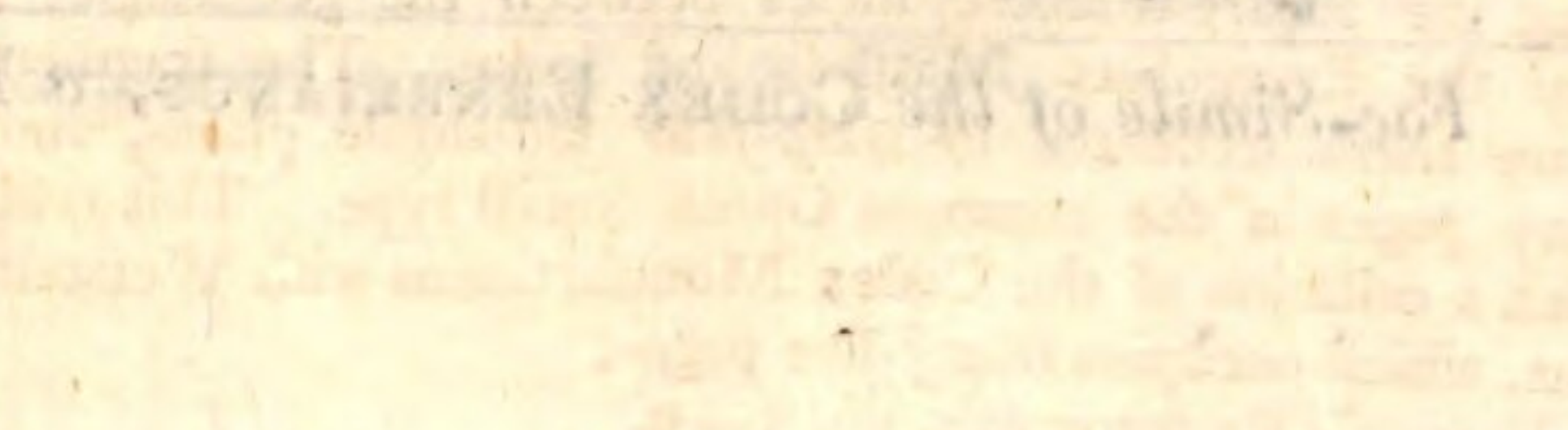
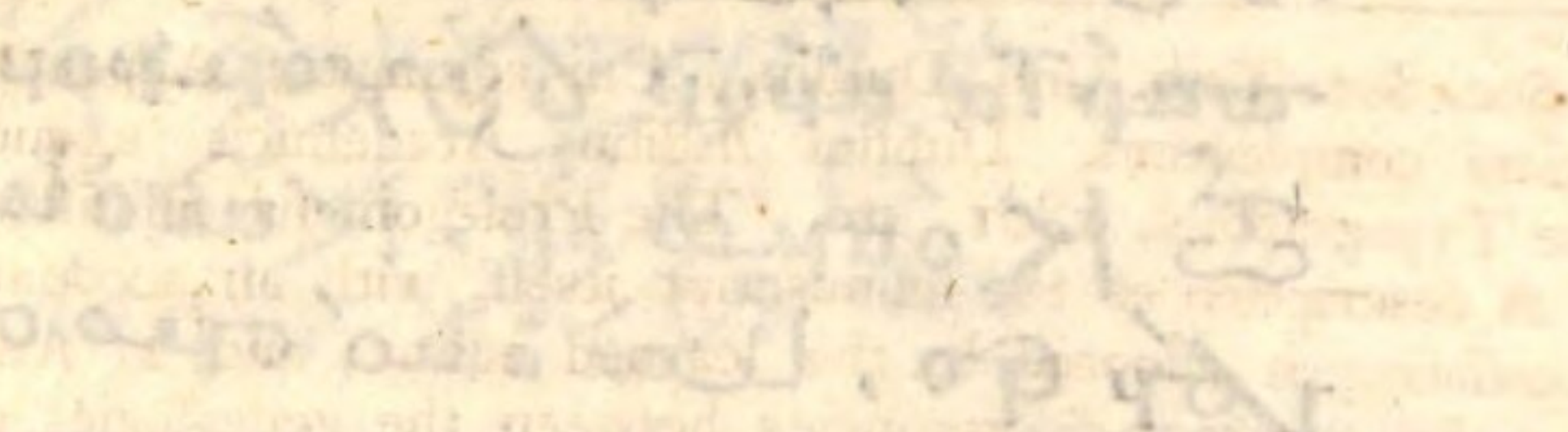
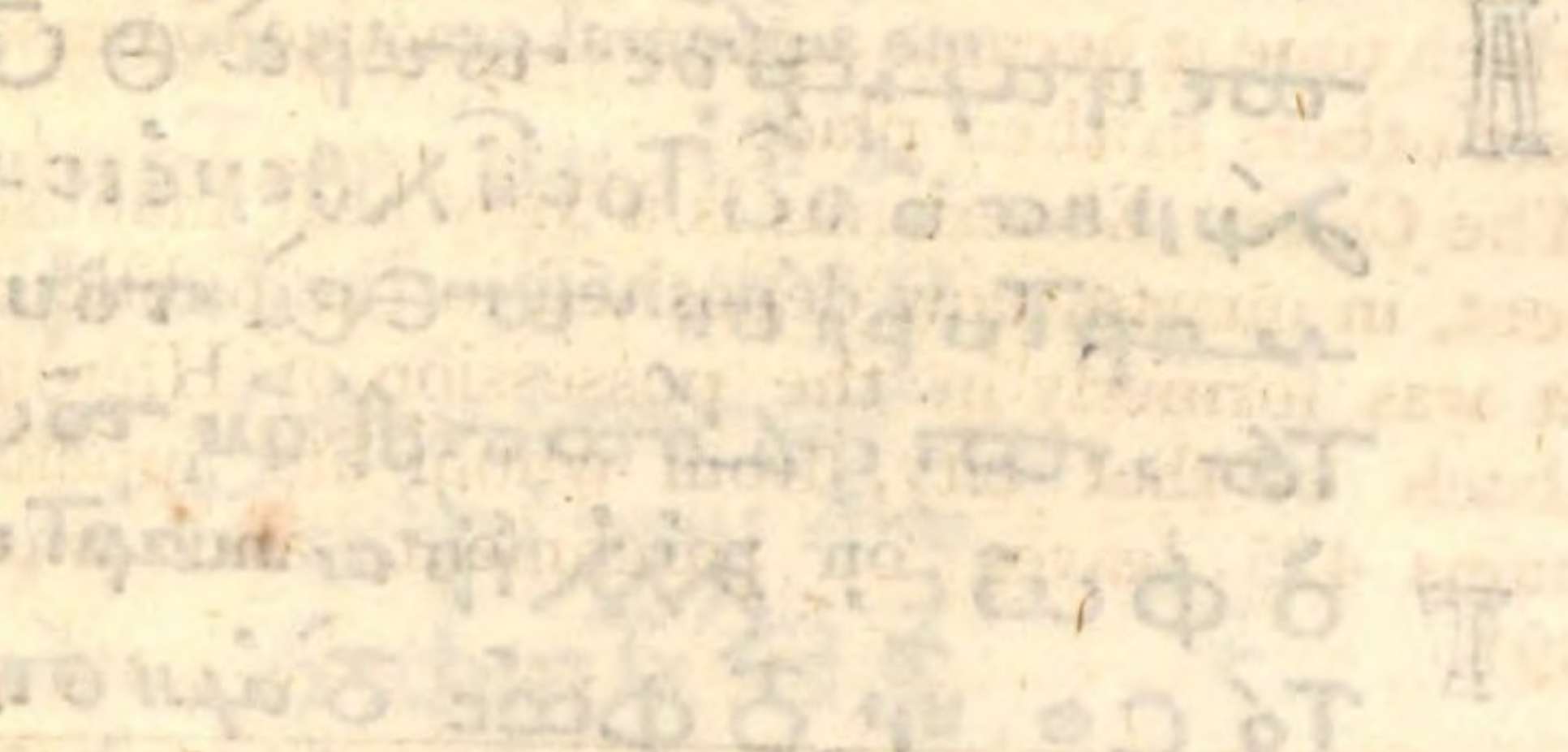
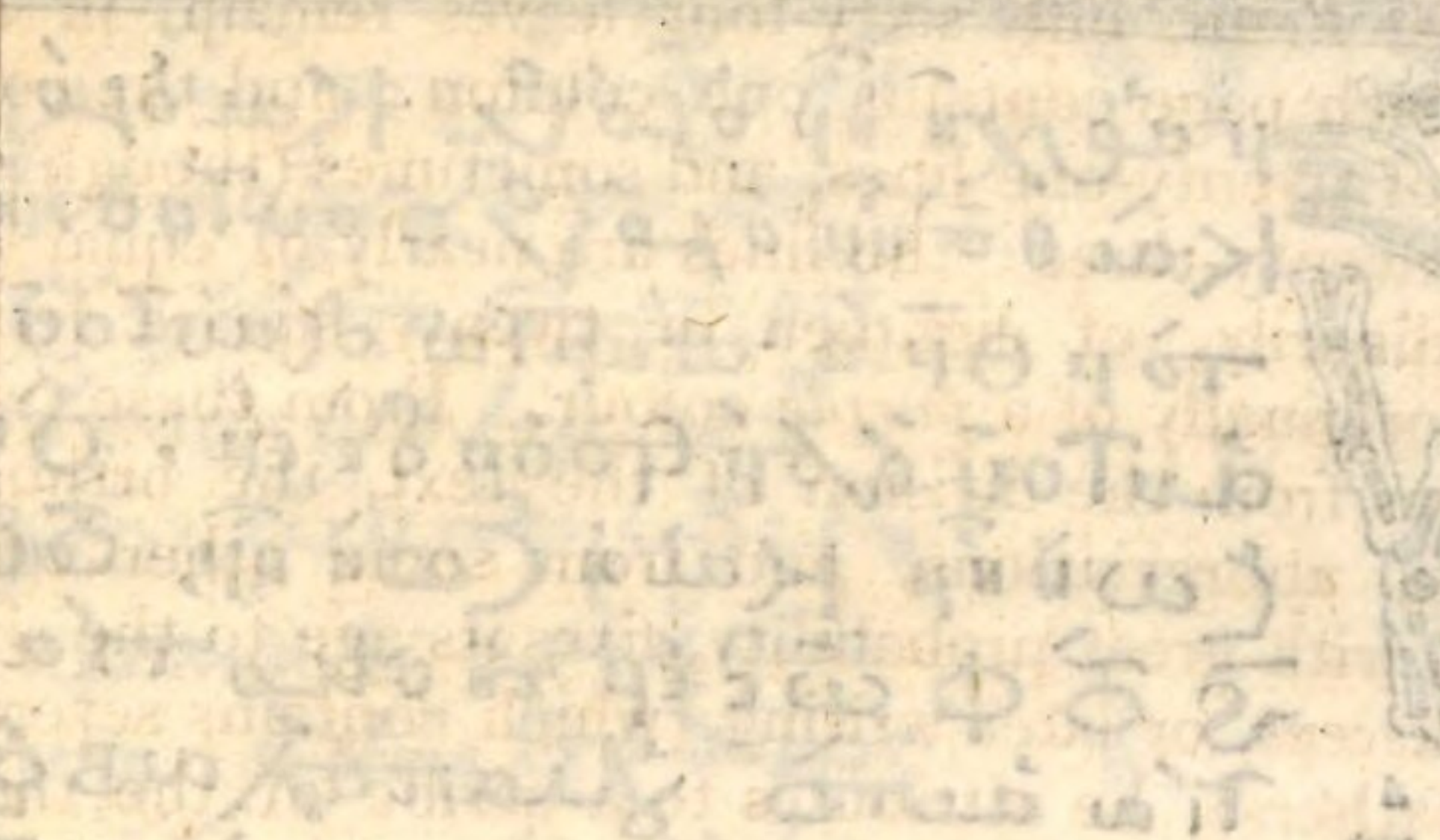
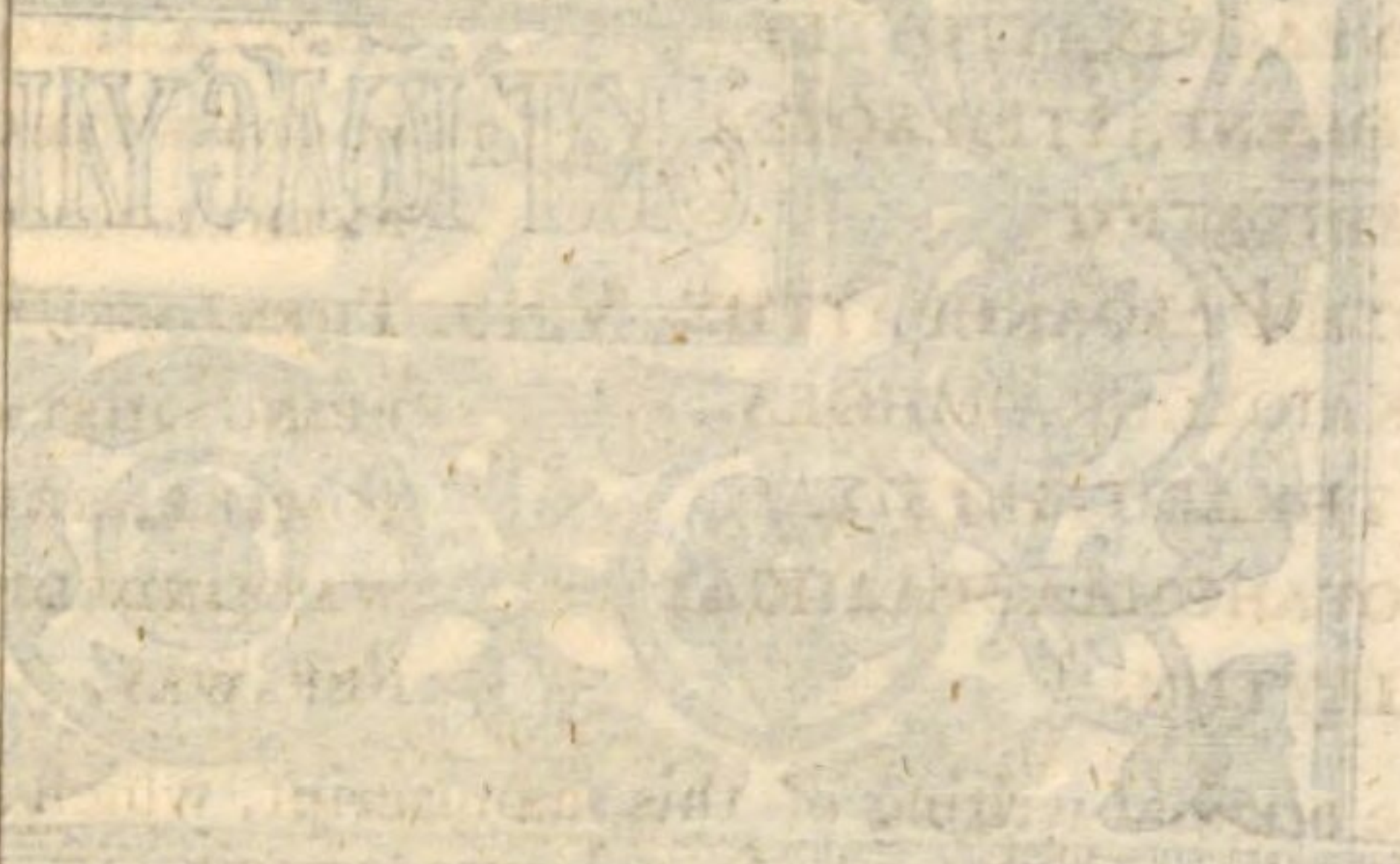
V. 18. ΤΟΥ ΔΕΙΤ' ἄνθρωπος γενέσθαι	V. 18. NOW THE BIRTH OF JESUS
ΤΩ ΣΗΝ ΜΗΤΕΡΕΙ	US WAS BEING
ΣΗ ΣΕ ΜΗΤΕΡΕΙ	SED HIS MOTHER
ΜΑΡΙΑΣ ΤΩ ΙΩΣΗΦ ΠΡΙΝ	MARY TO JOSEPH BEFORE
ΣΥΝΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΥ	THEY CAME TOGETHER SHE WAS
ΡΕΘΗΝΤΑΣ ΤΡΙΕΧΟΥΣΑ	FOUND WITH CHILD
ΕΚ ΠΝΕΥΜΑΤΟΣ	BY THE HOLY SPIRIT
V. 19. ΙΩΣΗΦ ΔΕ Ο ΑΝΗΡ ΑΥΤΗΣ	V. 19. THEN JOSEPH HER HUSBAND
ΔΙΚΑΙΟΣ ΩΝ ΚΑΙ ΜΗΘΕΛ...	BEING A JUST MAN AND NOT WILL...
ΑΥΤΗΝ ΔΕΙΓΜΑΤΕΙΣΑΙ	TO MAKE HER A PUBLIC EXAMPLE
ΕΒΟΥΛΗΘΗ ΛΑΘΡΑ ΑΠΟΔΥ	WAS MINDED PRIVATELY TO PUT
ΣΑΙ ΑΥΤΗΝ.	HER AWAY.

Of the original writing of this manuscript, which Dr. Barrett calls the *Codex Vetus*, only sixty-four leaves remain, in a very mutilated state: each page contains one column; and the columns in general consist of twenty-one lines, and sometimes (though rarely) of twenty-two or twenty-three; the lines are nearly of equal lengths, and consist, ordinarily, of eighteen or twenty square letters, written on vellum originally of a *purple* colour. From these two circumstances, as well as from the division of the text, the orthography, mode of pointing, abbreviations, and from some other considerations, Dr. Barrett, with great probability, fixes its age to the sixth century. The *Codex Recens*, or later writing (which contains several tracts of some Greek fathers), he attributes to a scribe of the thirteenth century; about which time it became a general practice to erase ancient writings, and insert others in their place*.

10. The *Codex Ebnerianus* is a very neat manuscript of the New Testament, in quarto, now deposited in the public library at Nuremberg: it was formerly in the possession of Hieronymus Ebner Von Eschenbach of that city, from whom its appellation is derived. It contains 425 leaves on parchment, and was written in the year 1391.

S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens. Dublini Aedibus Academicis excudebat R. E. Mercier, Academiae Typographus, 1801, 4to. The Prolegomena fill fifty-two pages, and comprise, 1. A description of the manuscript itself, with an account of its age, and the mode of collating it adopted by the learned editor; and, 2. An elaborate dissertation, reconciling the apparent discrepancies between the genealogies of Jesus Christ as recorded by the Evangelists Matthew and Luke. The fragments of the *Codex Rescriptus* are there exhibited in *sixty-four* fac-simile plates, and are also represented in as many pages in the common Greek small type. This truly elegant volume concludes with a collation of the *Codex Montfortianus* with Wetstein's edition of the New Testament, which occupies thirty-five pages.

* Dr. Barrett's Prolegomena, pp. 2—9.



The first part of the book is devoted to a general survey of the history of the English language, from its origin to the present time. The second part is devoted to a detailed account of the English language, as it is spoken in the different parts of the world. The third part is devoted to a description of the English language, as it is written in the different parts of the world.

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The whole of the New Testament is comprised in this volume, excepting the Book of Revelation : each page contains 27 lines, at equal distances, excepting those in which the different books commence, or which are decorated with illuminations. Besides the New Testament, the Eusebian Canons are introduced, together with the lessons for particular festivals, and a menologium used in the Greek Church, &c.

The book is bound in massy silver covers, in the centre of which the Redeemer of the World is represented sitting on a throne, and in the act of pronouncing a blessing. Above his head is the following inscription, in square letters, exhibiting the style in which the capitals are written :—*Δεσποτα ευλογησον τον δουλον σου ελαχιστον Ιερωνυμον Ιεληελμον και την οικιαν αυτε.* “ Lord, bless the least of thy servants, Hieronymus Gulielmus and his family.” Of the style of writing adopted in the body of the manuscript, the annexed engraving will afford a correct idea, and at the same time exemplify the abbreviations frequent in Greek manuscripts of the 12th and 13th centuries. Our specimen comprizes the ten first verses of the first chapter of St. John’s gospel ; the abbreviations, though very numerous, being uniformly the same, do not interpose any material difficulty to the easy perusal of the manuscript. Wetstein, though he has admitted it into his catalogue, has made use of it only in the eighteenth chapter of St. John’s Gospel ; Michaelis has classed it among the uncollated manuscripts of the New Testament*.

11. Of the *Codex Argenteus*, or Gothic Version of the Gospels, some account has already been given in p. 302 of our first volume. We notice it again in this place, to state that the fac-simile of it, which serves as a frontispiece to that volume, represents the Gothic translation of Matt. vi. 9. It was executed in the sixth century. Our specimen is copied from the engraving in Dr. Hickes’s *Thesaurus Antiquitatum Septentrionalium*. The fac-simile was first traced from the original manuscript by the celebrated Swedish Antiquarian Olaus Rudbeck ; from whom it passed, through the hands of Eric Benzell, to Mr. Humphrey Wanley, librarian to the munificent Earl of Oxford, and it was communicated by Wanley to Dr. Hickes. Its accuracy may therefore be depended upon. The fragments of the Gothic version of St. Paul’s Epistle to the Romans, edited by Knittel from a *Codex Rescriptus*, (noticed in Vol. I. p. 303.) are reprinted with a Latin translation in the appendix to the second volume of Mr. Lye’s *Saxon and Gothico-Latin dictionary*.

IV. Besides the manuscripts containing the whole or greater part of the New Testament, the chief of which have been described in the preceding pages, there are several that contain, not whole books of the New Testament, arranged in their usual order, but detached parts or lessons (*αναγνωσεις*), appointed to be read on certain days in

* See Wetstein’s N. T. Proleg. p. 58. Bishop Marsh’s Michaelis, vol. ii. part i. p. 258. De Murr’s *Memorabilia Bibliothecæ*. Norimb. part ii. pp. 100—131, where the *Codex Ebnerianus* is minutely described and illustrated with thirteen plates of illuminations, &c. which are very curious in an antiquarian point of view. Our engraving is copied from one of De Murr’s fac-similes.

the public service of the church ; from which again whole books have been put together. These are called *Lectionaria*, and are of two sorts. 1. *Evangelisteria*, containing lessons from the four Gospels ; and, 2. *Apostolos*, comprizing lessons from the Acts and Epistles. When a manuscript contains both parts, Michaelis says that it is called *Apostolo-Evangelion*. Forty-six *Evangelisteria* were collated by Griesbach for the four Gospels of his edition of the New Testament ; and seven *Lectionaria* or *Apostoli* for the Acts and Epistles. Other things being equal, Michaelis states that a *Lectionarium* is not of equal value with a manuscript of the *same* antiquity that contains the books of the New Testament complete, because in the former the text was frequently altered, according to the readings which were most approved at the time when it was written ; though *Lectionaria* sometimes have readings of great importance*.

The limits assigned to this work forbid any further detail respecting the other manuscripts of the New Testament. Referring the reader therefore to the elaborate work of Michaelis, who has given a catalogue raisonné of two hundred and ninety-two manuscripts, to which his annotator Bishop Marsh has added one *hundred and seventy-seven* †, we proceed briefly to notice two manuscripts, or rather collations of manuscripts, which in the seventeenth century produced a warm contest between biblical critics of different denominations.

1. In 1673, Pierre Poussines (Petrus Possinus), a learned Jesuit, published ‡ extracts from twenty-two manuscripts, which, he said, were in the library of Cardinal Barberini at Rome, and had been col-

* Griesbach, Proleg. ad Nov. Test. tom. i. pp. cxix—cxxii. In the second volume of his *Symbolæ Criticæ* (pp. 3—30) Dr. G. has described eleven important *Evangelisteria*, which had either been not collated before, or were newly examined and collated by himself. Michaelis, vol. ii. part i. pp. 161—163. part ii. 639, 640. The Rev. T. F. Dibdin has described a superb *Evangelisterium*, and has given fac-similes of its ornaments, in the first volume of his *Bibliographical Decameron*, pp. xcii—xciv. This precious manuscript belongs to Mr. Dent : it is supposed to have been written at the close of the eleventh, or early in the thirteenth, century. The illuminations are executed with singular beauty and delicacy.

† Michaelis, vol. ii. part i. pp. 185—361. part ii. pp. 649—835. Professor Beck, in his *Monogrammata Hermoneutices Librorum Novi Fœderis* (part i. pp. 42—100), has given a catalogue of all the manuscripts (394 in number) which are *certainly* known to have been collated, exclusive of *Lectionaria*, *Euchologia*, or prayer-books of the Greek church, and *Menologia* or *Martyrologies*. In pp. 91—93 he has specified, by numbers referring to his own catalogue, what manuscripts are written in uncial letters ; what contain the entire New Testament, and how many contain the greater part, or particular books of the New Testament. It seems to be precisely that sort of catalogue which Michaelis recommends biblical students to make, in order that they may be enabled (when consulting Mill or Wetstein) to judge of the proportion of manuscripts which are in favour of a reading to those which decide against it. The total number of manuscripts collated by Griesbach for his edition of the New Testament, was *three hundred and fifty-five*. He has given a list of them in his *Prolegomena*, tom. i. pp. ci—cxxvi. and also critical accounts of the most important manuscripts in the two volumes of his *Symbolæ Criticæ*.

‡ At the end of his *Catena Patrum Græcorum in Marcum*. Poussines prefixed to these extracts, the title of *Collationes Græci Contextus omnium Librorum Novi Testamenti juxta editionem Antverpiensem regiam, cum xxii. Antiquis Codicibus Manuscriptis. Ex Bibliotheca Barberini*.

lated, by order of Pope Urban VIII., by John Matthæus Caryophilus. Dr. Mill inserted these extracts among his various readings ; but as it was not known for a long time what had become of the Barberini manuscripts, and as the readings of the Barberini collation are for the most part in favour of the Latin Vulgate version, Wetstein, Semler, and other Protestant divines, accused Poussines of a literary fraud. Of this, however, he was acquitted by Isaac Vossius, who found the manuscript of Caryophilus in the Barberini Library ; and the imputation against the veracity of that eminent Greek scholar has been completely destroyed by M. Birch, a learned Danish divine, who recognized in the Vatican Library six of the manuscripts, from which Caryophilus had made extracts*.

2. Another Jesuit, John Louis De la Cerda, inserted in his *Adversaria Sacra*, which appeared at Lyons in 1696, a collation of sixteen manuscripts (eight of which were borrowed from the library of the king of Spain) which had been made by Pedro Faxardo, Marquis of Velez. From these manuscripts, the marquis inserted various readings in his copy of the Greek Testament, but without specifying what manuscripts in particular, or even how many in general, were in favour of each quoted reading. The remarkable agreement between the Velezian readings and those of the Vulgate excited the suspicions of Mariana (who communicated them to De la Cerda) that Velez had made use only of interpolated manuscripts, that had been corrected agreeably to the Latin Vulgate, subsequently to the council of Florence. However this may be, the collation of Velez will never be of any utility in the criticism of the New Testament, unless the identical manuscripts, which he made use of, should hereafter be discovered in any Spanish library. But this discovery must be considered as hopeless after the laborious and careful researches, made by Bishop Marsh, relative to the collation of Velez, who, he has proved to demonstration, did not collate one single Greek or Latin manuscript, but took his various lections from Robert Stephens's edition of the *Latin Vulgate*, published at Paris in 1540 ; that the object which the marquis had in view, in framing this collection of readings, was to support, not the Vulgate in general, but the text of this edition in particular, wherever it varied from the text of Stephens's *Greek Testament* printed in 1550 ; and that with this view he translated into Greek the readings of the former, which varied from the latter, except where Stephens's Greek margin supplied him with the readings which he wanted, where he had only to transcribe, and not to translate†.

* Michaelis, vol. ii. part i. pp. 212—216. part ii. pp. 666, 667. Birch, *Quatuor Evangelia*, Prolegom. p. 36. Ejusdem, *Variæ Lectiones ad Text. iv. Evangel. Proleg.* p. xlii. Hafniæ, 1801, 8vo.

† Michaelis, vol. ii. part i. pp. 351—354. part ii. pp. 824, 825. Mr. (now Bishop) Marsh's *Letters to Archdeacon Travis*, p. 67, and the Appendix to that work, in which a minute detail of the Velezian readings is given.

No. V.

A BRIEF NOTICE OF THE PRINCIPAL EDITIONS OF THE OLD
AND NEW TESTAMENTS.

(Referred to, Vol. I. p. 235.)

SECTION I.

LIST OF THE PRINCIPAL EDITIONS OF THE OLD TESTAMENT.

Bishop Walton *, Carpzov †, and particularly Le Long, have treated at great length on the various editions of the Hebrew Scriptures ; which have been divided by De Rossi and others into Masoretic and Non-Masoretic editions. We shall, however, chiefly follow Dr. Masch's improved edition of Le Long's *Bibliotheca Sacra* ‡ ; in which they are divided into the four following classes, viz.

1. *Editiones Principes*, or those first printed.
2. Editions, whose text has been literally adopted in subsequent impressions.
3. Editions, whose text is accompanied with rabbinical commentaries.
4. Polyglotts, or editions of the Bible with versions in several languages.
5. Editions, which are furnished with critical apparatus.

i. Editiones Principes.

1. *Psalterium Hebraicum, cum commentario Kimchii. Anno 237. (1477) 4to.*

The *first* printed Hebrew book. It is of extreme rarity, and is printed with a square Hebrew type, approaching that of the German Jews. The text is without points, except in the four first psalms, which are clumsily pointed. The commentary of Rabbi Kimchi is subjoined to each verse of the text in the rabbinical character, and is much more complete than in the subsequent editions, as it contains all those passages which were afterwards omitted, as being hostile to Christianity.

2. *Biblia Hebraica, cum punctis. Soncino, 1488, folio.*

The first edition of the *entire Hebrew Bible* ever printed. It is at present of such extreme rarity, that only nine copies of it are known to be in existence. One of these is in the Library of Exeter College, Oxford. At the end of the Pentateuch there is a long Hebrew subscription, indicating the name of the editor (Abraham Ben Hajim), the place where it was printed, and the date of the edition.

* Prolegom. cap. iv. De Bibliorum Editionibus præcipuis.

† Critica Sacra, pars i. cap. 9. pp. 387—428.

‡ Bibliotheca Sacra, post. cl. cl. V. V. Jacobi Le Long et C. F. Boernerii iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb Masch. Halæ, 4to, 1778—85—90. 4 vols. with Supplement. The account of Hebrew editions is in the first volume, pp. 1—186. 331—424.

ii. *Editiones Primariae, or those which have been adopted as the bases of subsequent impressions.*

1. *Biblica Hebraica*, 8vo, Brixiae, 1494.

This edition was conducted by Gerson, the son of Rabbi Moses. It is also of extreme rarity, and is printed in long lines, except part of the Psalms which is in two columns. The identical copy of this edition, from which Luther made his German translation, is said to be preserved in the Royal Library at Berlin. This edition was the basis of, 1. The Complutensian Polyglott; 2. Bomberg's *first* Rabbinical Bible, Venice, 1518, in 4 vols. folio; 3. Daniel Bomberg's 4to. Hebrew Bible, Venice, 1518; 4. His second Hebrew Bible, 4to, Venice, 1521; and, 5. Sebastian Munster's Hebrew Bible, Basil, 1536, in 2 vols. 4to.

2. Another primary edition is the *Biblia Hebraica Bombergiana II.* folio, Venice, 1525, 1528, folio.

This was edited by Rabbi Jacob Ben Hajim, who had the reputation of being profoundly learned in the Masora, and other branches of Jewish erudition. He pointed the text according to the Masoretic system. This edition is the basis of all the modern pointed copies.

iii. *Editions of the Bible with Rabbinical Commentaries.*

Not to mention the *Biblia Rabbinica I. et II.* just noticed, we may mention the *Biblia Rabbinica* of John Buxtorf, printed at Basil, in 4 vols. folio, 1618.

This great work was executed at the expense of Louis Koenig, an opulent bookseller at Basle. It contains the commentaries of the celebrated Jewish rabbins Jarchi, Aben Ezra, Kimchi, Levi Ben Gerson, and Saadiah Haggaon. An Appendix is subjoined, containing, besides the Jerusalem Targum, the great Masora corrected and amended by Buxtorf, the various lections of the rabbis Ben Ascher and Ben Naphtali. Buxtorf also annexed the points to the Chaldee paraphrase. The *Tiberias*, published by Buxtorf in 1620, was intended to illustrate the Masora and other additions to his great Bible.

iv. *Polyglott Bibles.*

The honour of having projected the first plan of a Polyglott Bible is due to the illustrious printer, Aldus Manutius the elder; but of this projected work only one sheet was ever printed, in collateral columns of Hebrew, Greek, and Latin, in the year 1501. A copy of it (perhaps the only one that is extant) is preserved among the manuscripts in the Royal Library at Paris, No. 3064. The text of the typography is exceedingly beautiful*.

In 1516 there was printed at Genoa, by Peter Paul Porrus, (in *Ædibus Nicolai Justiniani Pauli*) the *Pentaglott* Psalter of Augustin Justinian Bishop of Nebo. It was in Hebrew, Arabic, Chaldee, and Greek, with the Latin Versions, Glosses, and Scholia. In 1518 John Potken published the Psalter in Hebrew, Greek, Latin, and Ethiopic, at Cologne. But the first Polyglott edition of the entire Hebrew Bible was that printed at Alcalá in Spain, with the following title:

Biblia Sacra Polyglotta, complectentia Vetus Testamentum, Hebraico, Græco, et Latino Idiomate; Novum Testamentum Græcum et Latinum; et Vocabularium Hebraicum et Chaldaicum Veteris

* Renouard, *Annales de l'Imprimerie des Aldes*, tom. ii. pp. 27, 28.

Testamenti, cum Grammaticâ Hebraicâ, nec non Dictionario Græco : Studio, Opera, et Impensit Cardinalis Francisci Ximenes de Cisneros. Industria Arnaldi Gulielmi de Brocaro artis impressorie magistri. Compluti, folio. 1514, 1515, 1517. 6 vols.

The printing of this splendid and celebrated work, usually called the *Complutensian Polyglott*, was commenced in 1502: though completed in 1517, it was not published until 1522, and it cost the munificent Cardinal Ximenes 50,000 ducats. The editors were Ælius Antonius Nebrissensis, Demetrius Ducas, Ferdinandus Pincianus, Lopez de Stunica, Alfonsus de Zamora, Paulus Coronellus, and Johannes de Vergera, a physician of Alcala or Complutum. The last three were converted Jews. This Polyglott is usually divided into six volumes. The first four comprize the Old Testament, with the Hebrew, Latin, and Greek in three distinct columns, the Chaldee paraphrase being at the bottom of the page with a Latin interpretation; and the margin is filled with Hebrew and Chaldee radicals. The fifth volume contains the Greek Testament, with the Vulgate Latin version in a parallel column: in the margin, there is a kind of concordance, referring to similar passages in the Old and New Testaments. The sixth volume is a Hebrew and Chaldee Vocabulary of the Old Testament. It is not known what is become of the manuscripts that were consulted for this edition. The impression was limited to 600 copies; three were struck off on vellum. One of these was deposited in the Royal Library at Madrid; and another in the Royal Library at Turin. The third (which is supposed to have been reserved for Cardinal Ximenes), after passing through various hands, was purchased at the Pinelli sale in 1789, for the late Count M'Carthy of Thoulouse, for four hundred and eighty-three pounds. On the sale of this gentleman's library at Paris, in 1817, it was bought by George Hibbert, Esq. for 16,100 francs, or *six hundred and seventy-six pounds three shillings and four-pence*. Copies of the Complutensian Polyglott, on paper, are in the Libraries of the British Museum and Sion College, and also in several of the College Libraries in the two Universities of Oxford and Cambridge.

2. *Biblia Sacra, Hebraice, Chaldaice, Græce, et Latine, Philippi II. Regis Cathol. Pietate et Studio ad Sacrosanctæ Ecclesiæ Usus, Christophorus Plantinus excudebat. Antwerpiae, 1569—1572, 8 vols. folio.*

Five hundred copies only were printed of this magnificent work; the greater part of which being lost in a voyage to Spain, the *Antwerp Polyglott* has become of extreme rarity. It was printed in Hebrew, Greek, Latin, and Chaldee; and contains, besides the whole of the Complutensian Polyglott, a Chaldee paraphrase of part of the Old Testament, which Cardinal Ximenes had deposited in the Public Library at Alcala, having particular reasons for not publishing it. This edition also has a Syriac version of the New Testament, and the Latin translation of Santes Pagninus, as reformed by Arias Montanus, the learned editor of this noble undertaking. The sixth, seventh, and eighth volumes are filled with lexicons and grammars of the various languages in which the Scriptures are printed, together with indexes, and a treatise on sacred antiquities. The Hebrew text is said to be compiled from the Complutensian and Bomberg editions.

3. *Biblia. 1. Hebraica. 2. Samaritana. 3. Chaldaica. 4. Græca. 5. Syriaca. 6. Latina. 7. Arabica. Lutetiæ Parisiorum, excudebat Antonius Vitré. 1628—1645. 10 vols. large folio.*

This edition, which is extremely magnificent, contains all that is inserted in the Complutensian and Antwerp Polyglotts, with the addition of the Syriac and Arabic versions. The Samaritan Pentateuch, with a Samaritan version, was printed for the first time in this Polyglott, the expenses of which ruined the editor, M. Le Jay. His learned associates were Philippus Aquinas, Jacobus Morinus, Abraham Echellensis, Gabriel Sionita, &c. The Hebrew text is that of the Antwerp Polyglott.

4. *Biblia Sacra Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum, Versionumque antiquarum Samaritanæ, Græcæ LXXII Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Vulgatæ Latinæ, quic-*

quid comparari poterat Edidit Brianus Walton, S. T. D. Imprimebat Thomas Roycroft. Londini, 1657, 6 vols. large folio.

Though less magnificent than the Paris Polygott, this of Bishop Walton is, in all other respects, preferable; being more ample and more commodious. Nine languages are used in it, though no one book of the Bible is printed in so many. In the New Testament, the four evangelists are in *six* languages; the other books, only in *five*; those of Judith and the Maccabees, only in three. The Septuagint version is printed from the edition printed at Rome in 1587, which exhibits the text of the Vatican manuscript. The various lections of the Alexandrian manuscript are given in each page. The Latin is the vulgate of Clement VIII. The Chaldee paraphrase is more complete than in any former publication. The London Polyglott also has an interlineary Latin version of the Hebrew text; and some parts of the Bible are printed in Ethiopic and Persian, none of which are found in any preceding Polyglott. The sixth volume is wholly filled with various readings and other important critical apparatus. To the whole are prefixed copious and learned prolegomena, treatises on weights and measures, maps and chronological tables. That part of the prolegomena which was written by Bishop Walton was commodiously printed in octavo at Leipsic in 1777, by Professor Dathe. It is a treasure of sacred criticism. To complete this work, there should be added the *Lexicon Heptaglotton* of Dr. Castell, already noticed in Vol. I. p. 249, note § This noble work was commenced 1653, and completed in 1657. It was published by subscription, under the patronage of Oliver Cromwell, who permitted the paper to be imported duty free; but the Protector dying before it was finished, Bishop Walton cancelled several leaves of the preface, in which he had made honourable mention of his patron, and others were printed containing compliments to Charles II. and some pretty severe invectives against republicans. Hence has arisen the distinction of *republican* and *loyal* copies. The former are the most valued. For a long time it was disputed among bibliographers whether any dedication to Charles II. was ever prefixed to this work. A copy, however, was discovered a few years since, with this dedication, which is reprinted in the *Classical Journal*, vol. iv. pp. 355—361. For a particular account of the literary history of the London Polyglott, we refer the reader to Dr. Clarke's *Bibliographical Dictionary*, vol. i. pp. 248—270; vol. ii. pp. 1—12; Mr. Butler's *Horæ Biblicæ*, vol. i. pp. 138—149; and Mr. Dibdin's *Introduction to the Knowledge of the Editions of the Greek and Latin Classics*, vol. i. pp. 13—27.

5. *Biblia Sacra Quadrilingua Veteris Testamenti Hebraici, cum Versione e regione positis, utpote versione Græca LXX Interpretum ex codice manuscripto Alexandrino, a J. Ern. Græbio primum evulgata—Item versione Latina Sebast. Schmidii noviter revisa et textui Hebræo accuratius accommodata et Germanica beati Lutheri, ex ultima beati viri revisione et editione 1544—45 expressa, adjectis textui Hebræo Notis Masorethicis et Græcæ Versioni Lectionibus Codicis Vaticani; notis philologicis et exegeticis aliis, ut et summariis capitum ac locis parallelis locupletissimis ornata. Accurante M. Christ. Reineccio. Lipsiæ, 1750, 3 vols. folio.*

The comparative cheapness renders this neatly and accurately printed work a valuable substitute for the preceding larger Polyglotts. Dr. Clarke, who has read over the whole of the Hebrew and Chaldee text, with the exception of part of the Pentateuch, pronounces it to be one of the most correct extant. Unhappily it is not often seen in commerce.

6. *Biblia Sacra Polyglotta, Textus Archetypus Versionesque Præcipuas ab Ecclesia antiquitus complectentia. Hæc Editio Textum Hebræum, Pentateuchum—Hebræo—Samaritanum, Versionem LXX Seniorum Græcam, Vulgatam Latinorum Editionem, Novum Testamentum Græcè, Celebrem illam Syrorum Novi Testamenti Versionem quam Peschito nuncupant, et Versionem Anglicam, exhibet. 4to et 8vo.*

The great rarity and consequent high price of all former Polyglotts, which render them for the most part inaccessible to biblical students, induced Mr. Bagster, the publisher,

to undertake this beautiful and cheap work, now in course of publication, in one volume 4to, and four volumes small 8vo. The types are entirely new, and of singular beauty; and the paper is exquisitely thin and delicate, yet of such consistency that it requires absolutely rough treatment to produce fracture or injury. The Hebrew text is printed from the celebrated edition of Vander Hooght (noticed in p. 129); the Samaritan Pentateuch is given from Dr. Kennicott's edition of the Hebrew Bible, and will be added by way of Appendix. The Septuagint is printed from Bos's edition of the Vatican text already noticed (see Vol. I. p. 280), and exhibits by an accurate collation the variations from the Alexandrian manuscript as edited by Dr. Grabe, at Oxford, in 1707. The New Testament is printed from Mill's edition of the Textus Receptus, with the whole of the important readings given by Griesbach in his edition of 1805 (noticed in p. 142, *infra*). The Peschito or Old Syriac version is printed from Widmanstadt's edition, published at Vienna in 1555, collated with the very accurate edition lately executed under the auspices of the British and Foreign Bible Society, and their variations are displayed in Tables at the end. The Apoaclypse, and such of the Epistles as are not found in the Peschito, are given from the Philoxenian or New Syriac version. The text of the Latin Vulgate version is taken from the edition of Pope Clement VII. The authorized English version is accompanied with marginal renderings and a new selection of parallel texts, of which we have already had occasion to make honourable mention. (See Vol. I. p. 329). Peculiar attention has been paid to ensure the general accuracy of every branch of this Polyglott edition of the Bible, which is confided to gentlemen of acknowledged learning and industry; and prolegomena to the whole are preparing by the Rev. Frederick Nolan, author of the elaborate Inquiry into the Integrity of the Greek Vulgate, noticed in p. 102, *infra*.

This work is neatly and correctly printed in the following forms:—FIRST, in *one volume quarto*, presenting the original with the above-mentioned versions at one view, except the Samaritan text of the Pentateuch, which will form an Appendix. SECONDLY, in several small pocket volumes; each being a complete work, which may be separately purchased in succession, as occasion may require; and which, together, will form a complete Polyglott Bible in *four small volumes*. THIRDLY, a number of copies will be printed, combining the original texts with one or other of the respective versions: and others containing similar combinations of the versions only. This arrangement is adopted for the convenience of biblical students, to whom it thus offers the Holy Scriptures in a portable form, and containing such versions only as the nature of their studies may require. A Scripture Harmony (noticed in vol. i. p. 331) is printed in various sizes, to match with the Polyglott. Of both sizes two parts have appeared, containing the books of Genesis to 2 Kings. We have been thus particular in giving an account of this elegant publication, on account of its intrinsic value and utility. Its cheapness renders it an important acquisition to the student. The Hebrew of the 4to copies is pointed; the 8vo copies may be procured with the Hebrew, pointed or not, at the option of the purchasers.

Several editions of the Bible are extant, in two or three languages, called *Diglots*, and *Triglotts*, as well as Polyglott editions of particular parts of the Scriptures. For an account of these, we are compelled to refer the reader to the Bibliotheca Sacra of Le Long and Masch, the Bibliographical Dictionary of Dr. Clarke, and Mr. Dibdin's Treatise on the Editions of the Classics, already cited. A complete account of all these Polyglott editions is a desideratum in English literature.

v. Editions with Critical Notes and Apparatus.

1. The first edition of Bomberg's Hebrew Bible, edited by Felix Pratensis (Venice, 1518), contains the various lections of the Eastern and Western recensions; which are also to be found in Buxtorf's *Biblia Rabbinica*.

2. *Biblia Hebraica, Latina Versione Sebastiani Munsteri*. Basileæ, folio, 1534, 1535.

The Hebrew type of this edition resembles the characters of the German Jews: the Latin version of Munster is placed by the side of the Hebrew text. Though the editor has not indicated what manuscripts he used, he is supposed to have formed his text upon the edition printed at Brescia in 1494, or the still more early one of 1488. His Prolegomena contain much useful critical matter; and his notes are subjoined to each chapter.

3. *Biblia Sacra Hebræa correcta, et collata cum antiquissimis exemplaribus manuscriptis et hactenus impressis. Amstelodami. Typis et sumptibus Josephi Athias. 1661, 8vo.*

An extremely rare edition of a most beautifully executed Hebrew Bible. The impression of 1667, edited by Leusden, is said to be the most correct. So highly were the labours of the printer, Athias, appreciated, that the States General of Holland conferred on him a gold chain with a gold medal appendant, as a mark of their approbation.

4. *Biblia Hebraica, edente Everardo Vander Hooght. Amstel. et Ultraject. 8vo, 2 vols. 1705.*

A work of singular beauty and rarity. The Hebrew text is printed, after Athias's second edition, with marginal notes pointing out the contents of each section. The characters, especially the vowel points, are uncommonly clear and distinct. At the end, Vander Hooght has given the various lections between the editions of Bomberg, Plantin, Athias, and others. Vander Hooght's edition was reprinted at London in 2 vols. 8vo, 1811, 1812, under the editorship of Mr. Frey. It is allowed to be executed with great beauty and uncommon accuracy.

5. *Biblia Hebraica ex aliquot Manuscriptis et compluribus impressis codicibus; item Masora tam edita quam manuscripta, aliisque Hebræorum criticis diligenter recensita. Cura ac studio D. Jo. Henr. Michaelis. 1720, 2 vols. large 8vo. There are also copies in 4to.*

This edition has always been held in the highest estimation. The text is printed from Jablonski's Hebrew Bible (4to, Berlin, 1699); and there were collated for this edition five manuscripts in the library of Erfurt, and nineteen of the best printed editions. A selection of various readings, and parallel passages both real and verbal, is subjoined, together with brief notes on the most difficult texts of the Old Testament. Michaelis has prefixed learned prolegomena to this edition.

6. *Biblia Hebraica cum notis criticis, et Versione Latina ad Notas criticas facta. Accedunt Libri Græci, qui Deutero-canonici vocantur, in tres Classes distributi. Autore Carolo Francisco Houbigant. Lutetiæ Parisiorum, 1753, 4 vols. folio.*

The text of this edition is that of Vander Hooght, without points; and in the margin of the Pentateuch Houbigant has added various lections from the Samaritan Pentateuch. He collated twelve manuscripts, of which however he is said not to have made all the use he might have done. Houbigant has also printed a new Latin version of his own, expressive of such a text as his critical emendations appeared to justify and recommend. The book is most beautifully printed, but has not answered the high expectations that were entertained of it. See Bishop Marsh's criticism on it, in his *Divinity Lectures*, part ii. pp. 101—104.

7. *Vetus Testamentum Hebraicum cum variis Lectionibus. Edidit Benjaminus Kennicott, S. T. P. Oxonii, 1776, 1780. 2 vols. folio.*

This splendid work was preceded by two dissertations on the state of the Hebrew text, published in 1753 and 1759; the object of which was to show the necessity of the same extensive collation of Hebrew manuscripts as had already been undertaken of the Greek manuscripts. "The utility of the proposed collation being very generally admitted, a very liberal subscription was made to defray the expense of the collation. The subscription amounted on the whole to nearly ten thousand pounds, and the name of his present Majesty headed the list of subscribers. Various persons were employed, both at home and abroad: but of the foreign literati the principal was Professor Bruns of the University of Helmstadt, who not only collated Hebrew manuscripts in Germany, but went for that purpose into Italy and Switzerland. The business of collation continued from 1760 to 1769 inclusive, during which period Dr. Kennicott published annually an account of the progress which was made. More than six hundred Hebrew manuscripts, and sixteen manuscripts of the Samaritan Pentateuch, were discovered in different libraries in England and on the Continent: many of which were wholly collated, and others consulted in important passages. Several years of course elapsed, after the collations were finished, before the materials could be arranged and digested for publication. In 1776 the first volume of Dr. Kennicott's Hebrew Bible was delivered to the public, and in 1780 the second volume. It was printed at the Clarendon

Press: and the University of Oxford has the honour of having produced the first critical edition upon a large scale, both of the Greek Testament and of the Hebrew Bible—an honour which it is still maintaining by a similar edition, hitherto indeed unfinished, of the Greek version.

“The text of Kennicott’s edition was printed from that of Van der Hooght, with which the Hebrew manuscripts, by Kennicott’s direction, were all collated. But, as variations in the points were disregarded in the collation, the points were not added in the text. The various readings, as in the critical editions of the Greek Testament, were printed at the bottom of the page with references to the correspondent readings of the text. In the Pentateuch the deviations of the Samaritan text were printed in a column parallel to the Hebrew; and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted with references to the Samaritan *printed* text. To this collation of manuscripts was added a collation of the most distinguished *editions* of the Hebrew Bible, in the same manner as Wetstein has noted the variations observable in the principal editions of the Greek Testament. Nor did Kennicott confine his collation to manuscripts and editions. He further considered, that, as the quotations from the Greek Testament in the works of ecclesiastical writers afford another source of various readings, so the quotations from the Hebrew Bible in the works of *Jewish* writers are likewise subjects of critical inquiry. For this purpose he had recourse to the most distinguished among the rabbinical writings, but particularly to the Talmud, the *text* of which is as antient as the third century. In the quotation of his authorities he designates them by numbers from 1 to 692, including manuscripts, editions, and rabbinical writings, which numbers are explained in the *Dissertatio generalis* annexed to the second volume.

“This *Dissertatio generalis*, which corresponds to what are called *Prolegomena* in other critical editions, contains, not only an account of the manuscripts and other authorities collated for this edition, but also a review of the Hebrew text divided into periods, and beginning with the formation of the Hebrew canon after the return of the Jews from the Babylonish captivity. Though inquiries of this description unavoidably contain matters of doubtful disputation, though the opinions of Kennicott have been frequently questioned, and sometimes *justly* questioned, his *Dissertatio generalis* is a work of great interest to every biblical scholar. Kennicott was a disciple of Cappellus, both in respect to the integrity of the Hebrew text, and in respect to the preference of the Samaritan Pentateuch: but he avoided the extreme, into which Morinus and Houbigant had fallen. And though he possessed not the rabbinical learning of the two Buxtorfs, his merits were greater, than some of his contemporaries, as well in England as on the continent, were willing to allow.” Bishop Marsh’s *Divinity Lectures*, part ii. pp. 105—108. For a very copious account of Dr. Kennicott’s edition of the Hebrew Bible, see the *Monthly Review* (O.S.), vol. lv. pp. 92—100. vol. lxiv. pp. 173—182. 321—328. vol. lxv. pp. 121—131.

To Dr. Kennicott’s Hebrew Bible, M. De Rossi published an important supplement at Parma (1784—1787), in four volumes 4to, entitled *Variae Lectiones Veteris Testamenti, ex immensa MSS. editorumque codicum congerie exhausta, et ad Samaritanum Textum, ad vetustissimas Versiones, ad accuratiores Sacrae Criticae fontes ac leges examinatae*. This work and Dr. Kennicott’s edition form one complete set of collations. *Four hundred and seventy-nine* manuscripts were collated for M. De Rossi’s elaborate work, besides *two hundred and eighty-eight* printed editions, some of which were totally unknown before, and others very imperfectly known. He also consulted several Chaldee, Syriac, Arabic, and Latin manuscripts, together with a considerable number of rabbinical commentaries. A supplemental volume was published in 1799, containing the results of his further collations, which we have not seen. The *Prolegomena* of De Rossi are a treasure of biblical criticism.

Of the immense mass of various readings which the collations of Dr. Kennicott and M. De Rossi exhibit, multitudes are *insignificant*; consisting frequently of the omission or addition of a single letter in a word, as a *vau*, &c. “But they are not therefore useless. All of this class contribute powerfully to establish the *authenticity* of the sacred text in general by their concurrence; while they occasionally afford valuable emendations of the sacred text in several important passages, supporting by their evidence the various readings suggested by the antient versions derived from manuscripts of an earlier date.” (Dr. Hales’s *Analysis of Chronology*, vol. ii. book i. p. xiv). In the first volume of Dr. Masch’s edition of Le Long’s *Bibliotheca Sacra*, there is a valuable collection of various readings, made from the Masoretic and Non-Masoretic printed copies of the Hebrew Bible. See pp. xl—cxviii.

8. *Biblia Hebraica*, olim a Christiano Reineccio edita, nunc denuo cum variis lectionibus, ex ingenti codicum copia a. B. Kennicotto et J. B. De Rossi collatorum, ediderunt J. C. Doederlein et J. H. Meissner. Lipsiæ, 1793, 8vo.

This edition was undertaken by the celebrated Dr. Doederlein and Professor Meissner, in order to supply those lovers of Hebrew literature who may not be able to consult the expensive volumes of Kennicott and De Rossi. They have selected the principal various readings of those eminent collators, and have given a very correctly printed text. The fine paper copies are beautiful and convenient books; but those on common paper are scarcely legible. They are usually bound in two volumes.

9. *Biblia Hebraica*. Digessit et graviores Lectionum varietates adjecit Johannes Jahn. Viennæ, 1806, 4 vols. 8vo.

Professor Jahn has long been distinguished for his successful cultivation of Oriental literature. In this edition the text is pointed, and very distinctly printed; and he has given a copious selection of the most important various readings.

10. *Biblia Hebraica*, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts from that of De Rossi, and from the antient versions; accompanied with English notes, critical, philological, and explanatory, selected from the most approved antient and modern English and foreign biblical critics. By B. Boothroyd. London, 2 vols. 4to.

This is perhaps the cheapest Hebrew Bible, with critical apparatus, that is extant; it was published originally in parts, the first of which appeared in 1810. It is peculiarly interesting to the Hebrew scholar and critic, as it contains, in a condensed form, the substance of the most valuable and expensive works. An eminent critic has observed, "Mr. Boothroyd has evidently spared neither expense nor labour to furnish the student with interesting extracts, which are calculated to assist him as well in interpreting as in obtaining a critical acquaintance with the original text. A good philological note is frequently of more importance towards the elucidation of a difficult passage than a long theological comment, which is often little better than a detail of contrary opinions. There is evidently some hazard of adopting fanciful and conjectural corrections in so extensive an undertaking as this, which is principally compiled from preceding authors of almost every description. Against this danger the sobriety of the editor's judgment has been a powerful protection; and as his avowed object was the solid instruction of the purchasers of his book, he has, in a commendable manner, accomplished his purpose." (*Eclectic Review*, vol. vii. p. 34, New Series). The type is very clear; and the poetical parts of the Hebrew Scriptures are printed in hemistichs, according to the arrangement proposed by Bishop Lowth, and adopted by Archbishop Newcome. There are copies in royal 4to. Mr. Boothroyd is now publishing, in parts, a new translation of the Bible.

Of the minor editions, containing the Hebrew text only, without any critical apparatus, the following have been recommended to biblical students, viz.

1. The most useful Hebrew Bible, for any person who is moderately acquainted with Latin, is that of Benedictus Arias Montanus, with an interlineary Latin translation, printed by Christopher Plantin at Antwerp. 1572, 1584, folio.

The first is the best edition. The Latin version is that made by Xantes Pagninus, corrected by Montanus and his learned coadjutors, Raphelenge and others. The Latin word is placed above the Hebrew word to which it belongs. Both these editions have the New Testament also with an interlineary Latin version.

2. *Biblia Hebraica*, accurante M. Christiano Reineccio. Lipsiæ, 1725, 1729, 1756.

These are neat and accurate editions. Masch mentions another edition dated 1729, *in quarto*, in which the books are arranged according to the order adopted in the editions of the German translation of the Bible.

3. *Biblia Hebraica manualia ad optimas quasque editiones recensita, atque cum brevi lectionum Masorethicarum Kettriban et Krijan resolutione ac explicatione.* Edita a Johanne Simonis. Halæ, 1752, 1767. 8vo.

The second edition of 1767 is the best. The text of both is that of Vander Hooght. There is a short yet full Hebrew and Latin Lexicon at the end of both editions, which have the additional merit of being portable, cheap, and useful.

4. *Biblia Hebraica sine punctis.* Amstelodami, 1701, small 8vo.

This is usually though incorrectly called Leusden's Hebrew Bible. The real editor was Maresius; Leusden wrote a preface to the Hebrew Bible printed at Amsterdam, 1694, 8vo, which abounds with errors. With the edition of 1701 is frequently bound up a neat and accurate edition of the Greek Testament, printed by Wetstein at Amsterdam, in 1740, in small 8vo.

SECTION II.

LIST OF THE PRINCIPAL EDITIONS OF THE GREEK TESTAMENT.

Besides the works of Le Long and Masch, the history of the various editions is treated at considerable length by Pritius*, by Dr. Mill and Wetstein in the prolegomena to their critical editions of the New Testament, by Michaelis and his learned annotator Bishop Marsh†, by Mr. Butler‡, Dr. Clarke§, Mr. Dibdin||, Dr. Griesbach**, Professor Beck††, and Harles‡‡. To their labours, which have been consulted for this section, the reader is once for all referred, who is desirous of studying this important branch of literary history.

1. *Novum Instrumentū omne diligenter ab Erasmo Roterodamo recognitum et emendatum.* Basileæ, 1516, folio. Gr. Lat. edit. princeps.

Erasmus had the distinguished honour of giving to the world the *first* edition of the *entire* New Testament. It was reprinted in 1519, 1522, 1527, and 1535.

The first edition is of extreme rarity, and was executed with great haste, in the short space of five months. Some of the manuscripts which he consulted are preserved in the public library at Basle, but none of them are of very great antiquity. For the first edition he had only one *mutilated* manuscript of the Apocalypse (since totally lost); he therefore filled up the chasms with his own Greek translations from the Latin vulgate. The publication of this edition, in which he omitted the controverted clause in 1 John v. 7. because it was not in any of his manuscripts), involved him in a literary contest with the divines of Louvain, and with Stunica, the most learned of the Complutensian

* *Introd. ad Lect. Nov. Test.* pp. 403—423.

† *Introduction to the New Test.* vol. ii. part i. pp. 429—494; part ii. pp. 844—885. Bishop Marsh's *Divinity Lectures*, part i. pp. 98—110; part ii. pp. 1—46.

‡ *Horæ Biblicæ*, vol. i. pp. 150—169.

§ *Bibliographical Dictionary*, vol. vi. pp. 168—203.

|| *Introduction to Knowledge of the Classics*, vol. i. pp. 56—117.

** *Nov. Test.* vol. i. prolegom. pp. iii.—xxxix.

†† *Monogrammata Hermeneutices Novi Testamenti*, pp. 110—115.

‡‡ *Brevior Notitia Litteraturæ Græcæ*, pp. 656—664. Harles's improved edition of Fabricius's *Bibliotheca Græca*, I have not had an opportunity of consulting.

§§ The *first portion ever printed* was executed by Aldus Manutius at Venice, in 1504. A copy is in the Royal Library of Wirtemberg at Stutgard. The whole of St. John's Gospel was published at Tubingen, in 1514.

editors*. The editions of 1516, 1519, and 1522, were published *before* he saw the Complutensian Polyglott, from which he corrected the edition of 1527, particularly in the Apocalypse. Erasmus's editions were repeatedly printed after his death, particularly at Basle, Frankfort, and Leipsic. All his editions are much esteemed, notwithstanding their faults, and in some respects they are considered as equal to manuscripts. In the first edition Dr. Mill discovered about 500 vitiated passages, and about one hundred genuine ones; a copy, *on vellum*, is in the Cathedral Library at York.

2. Novum Testamentum. Græce et Latine. Compluti, 1514.

This forms the fifth volume of the Complutensian Polyglott already noticed, (p. 126. of this Appendix); though it bears the date of 1514, yet as it was not allowed to be sold generally until 1522, before which time Erasmus had printed three editions of the New Testament, it is in fact entitled only to the second place in our list. The Greek text of this edition is printed without spirits, but the vowels are frequently accented. The characters seem to have been cut in imitation of those found in manuscripts of the twelfth century; and were probably taken from some manuscripts of that age, which were consulted by the Complutensian editors. Mr. Dibdin has given a fac simile of the Greek and Latin type of this rare edition, in the first volume of his "Introduction to the Classics." The Complutensian edition contains the celebrated text relative to the heavenly witnesses in 1 John v. 7, 8. of which Dr. Clarke has given an engraved fac-simile in his "Succession of Sacred Literature." Wetstein, Semler, and other Protestant critics charged the editors with having altered the text, in order to make it conformable to the Latin vulgate; but this charge has been refuted by Goeze and Griesbach. Their vindication is pronounced satisfactory by Michaelis, who considers the Apocalypse to be the best edited part of the Complutensian Greek Testament.

The manuscripts used for this edition are characterized as being very antient and very correct, but this assertion is contradicted by internal evidence. The manuscripts themselves, which were deposited in the library at Alcala are no longer in existence†; and it is a most remarkable fact, that "wherever modern Greek manuscripts, manuscripts written in the thirteenth, fourteenth, or fifteenth centuries, differ from the most antient Greek manuscripts, and from the quotations of the early Greek fathers, in such characteristic readings the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the antient manuscripts. There cannot be a doubt, therefore, that the Complutensian text was formed from modern manuscripts alone." (Bishop Marsh's Divinity Lectures, part i. p. 95.) The researches of the Danish professor Birch have shown that the Complutensian editors have made no use whatever of the Codex Vaticanus, though they boasted of valuable manuscripts being sent to them from the Vatican Library. The text of the Complutensian edition is followed, in Plantin's editions, printed at Antwerp, 1564, 12mo, 1573, 8vo, 1574, 32mo, 1590, 8vo, 1591, 12mo; in the Geneva editions of 1609, 24mo, 1619, 4to, 1620, 4to; and in father Goldhagen's edition published at Mentz, 1753, in 8vo.

* In his disputes with Stunica, Erasmus professed his readiness to insert this verse, if it were found in a single manuscript. Though Stunica could not produce one, yet as it was afterwards discovered in the Codex Britannicus (i. e. Montfortianus, see pp. 117, 118 of this Appendix), a manuscript of no great antiquity, Erasmus felt himself bound to insert it, and accordingly admitted it into his third edition of 1522.

† Great anxiety prevailed in the literary world, in the course of the last century, to examine the manuscripts from which the Complutensian Polyglott was composed. Professor Moldenhawer, who was in Spain in 1784, went to Alcala for the express purpose of discovering those manuscripts, and there learnt, to his inexpressible chagrin, that about 35 years before, they had been sold by a very illiterate librarian, who wanted room for some new books, *como membranas inutiles* (as useless parchments), to one Toryo, a dealer in fire-works, as materials for making rockets! Martinez, a man of learning, and particularly skilled in the Greek language, hearing of the circumstance soon after they were sold, hastened to rescue these treasures from destruction. He arrived time enough to save a few scattered leaves, which are stated to be now preserved in the library at Alcala. It does not, however, appear that Moldenhawer saw these fragments. "Oh," says Michaelis, with becoming indignation, "that I had it in my power to immortalize both librarian and rocket-maker!" The author of this inexcusable act—this prodigy of barbarism—was the greatest barbarian of the present (18th) century, and happy only in being unknown. Michaelis, vol. ii. pp. 440, 441.

3. *Novum Testamentum, Græce. Lutetiæ, ex officina Roberti Stephani Typographi, Typis Regiis. 1546, 12mo, 1549, 12mo, 1550, folio.*

The *first* of these editions is usually called the *O mirificam Edition*, from the introductory sentence of the preface, *O mirificam regis nostri optimi et præstantissimi principis liberalitatem*. It has always been admired for the neatness of its typography, as well as for its correctness, *only twelve* errata (it is said) having been discovered in it. Robert Stephens compiled this edition chiefly from the Complutensian, and the fifth edition of Erasmus, and from fifteen antient manuscripts in the Royal Library at Paris, which were collated for him by his son Henry, then a young man of only 18 years of age. Griesbach (tom. i. proleg. pp. xiv—xxxi.) has given a long and critical examination of this edition, and of the manuscripts consulted by Stephens for his three editions. Stephens's first edition differs from the Complutensian text in 581 instances, exclusive of the Apocalypse, in which he closely follows Erasmus.

The *second* edition closely resembles the first in its exterior appearance, but differs from it in 67 places; of which four are doubtful readings, 37 not genuine, and 26 genuine, so that this latter edition has eleven readings of less authority than the former, to which however it is preferred on account of its greater rarity and correctness. It is this second edition which has the remarkable erratum *pulres* for *plures* in the last line but one of the first page of the preface, occasioned by the transposition of a single letter.

The *third* edition of 1550, in folio, is a chef d'oeuvre of splendid typography. It was once supposed to have been formed entirely on the authority of Greek manuscripts, which Stephens professes, in his preface, to have collated for that purpose, a second and even a third time. So far, however, was this from being the case, that the researches of critics have shown that, except in the Apocalypse, it is scarcely any thing more than a reprint of Erasmus's fifth edition. Though its value as a critical edition is thus considerably reduced, the singular beauty of its typography, (which has rarely been exceeded in modern times) has caused it to be considered as a distinguished ornament to any library. Robert Stephens reprinted the Greek New Testament at Geneva in 1551, in 8vo, with the vulgate and Erasmus's Latin versions, and parallel passages in the margin. This is the scarcest of all his editions, and is remarkable for being the first edition of the New Testament divided into verses.

The text of Robert Stephens's editions was followed in those of Robert Stephens jun. Lutetiæ, 1569, 16mo, Gr.; of Crispin, Gr. Geneva, 1553, small 8vo, 1564, 12mo, 1604, 1612, and 1622, (Gr. Lat.) of Froschouer, Tiguri, 1559, Gr.; of Voegelius, Lipsiæ, 1564, 8vo, Gr.; and of Henry Stephens, Genevæ, 1576, 12mo, and 1587 12mo, Gr.

4. *Novum Testamentum, cum versione Latina veteri et nova Theodori Beza. Genevæ, folio, 1565, 1576, 1582, 1589, 1598.*

The New Testament of 1565 is the first of the editions conducted by Theodore Beza, who was a native of France and a Protestant, and fled to Switzerland on account of his religion. "The critical materials which he employed were for the most part the same as those which had been used by Robert Stephens. But he had likewise the advantage of that very antient manuscript of the Gospels and the Acts, which he afterwards sent to the University of Cambridge, and which is known by the name of the Codex Beza. He had likewise a very antient manuscript of Saint Paul's Epistles, which he procured from Clermont in France, and which is known by the name of the Codex Claromontanus. Lastly, he had the advantage of the Syriac version, which had been lately published by Tremellius, with a close Latin translation. But the use which he made of his materials were not such as might have been expected from a man of Beza's learning. Instead of applying his various readings to the emendation of the text, he used them chiefly for polemical purposes in his notes. In short, he amended Stephens's text in not more than fifty places; and even these emendations were not always founded on proper authority." (Bishop Marsh's Lectures, part i. p. 109.) Beza's *third* edition of 1582 is considered as the most complete of those printed under his own eye; but all his editions have the vulgate Latin version, and a new one of his own, together with philological, doctrinal, and practical notes. The reprint of Beza's Testament, at Cambridge (1542, folio), with the addition of Joachim Camerarius's notes, is considered as the *editio optima*.

5. *Novum Testamentum Græcè. Lugd. Bat. Ex Officina Elzeviriana, 12mo, 1624.*

This is the first of the celebrated Elzevir editions, and deserves (says Bishop Marsh) to be particularly noticed, because the text of the Greek Testament, which had fluctuated in the preceding editions, acquired in this a consistency, and seemed, during upwards of a century, to be exposed to no future alterations. The text of this edition has been the basis of almost every subsequent impression. Wetstein adapted his various readings to it; and it has acquired the appellation of "*Textus Receptus*." "The person who conducted this edition (for Elzevir was only the printer) is at present unknown: but, whoever he was, his critical exertions were confined within a narrow compass. The text of this edition was copied from Beza's text, except in about fifty places; and in these places the readings were borrowed partly from the various readings in Stephens's margin, partly from other editions, but certainly not from Greek manuscripts. The *textus receptus* therefore, or the text in common use, was copied, with a few exceptions, from the text of Beza. Beza himself closely followed Stephens: and Stephens (namely in his third and chief edition) copied solely from the fifth edition of Erasmus, except in the Revelation, where he followed sometimes Erasmus, sometimes the Complutensian edition. The text therefore in daily use resolves itself at last into the Complutensian and the Erasmian editions. But neither Erasmus nor the Complutensian editors printed from antient Greek manuscripts; and the remainder of their critical apparatus included little more than the latest of the Greek fathers, and the Latin Vulgate." (Bishop Marsh's Lectures, part i. p. 110.)

The Elzevir edition of 1624 was reprinted at Leyden in 1633, and a third time in 1641, and at Amsterdam in 1656, 1662, 1670, and 1678, Gr.—Of these various editions, that of 1633 is the best and in most request. The edition of 1678 is the first that has the text divided into separate verses.

6. *Novum Testamentum, studio et labore Stephani Curcellæi. Amstelædami, 1658. 12mo. 1675, 1685. 12mo, 1699. 8vo. Gr.*

All the editions of Curcellæus or Courcelles are in great repute for their beauty and accuracy; the text is formed on that of the Elzevirs. He has collected the greatest number of various readings to be found in any edition of the New Testament prior to that in the sixth volume of Bishop Watson's Polyglott. These various lections are given from a collation of manuscripts and printed editions, and are partly at the foot of the page, and partly at the end of the Acts and St. Paul's Epistles. Curcellæus has also given a valuable collection of parallel passages. The edition of 1675 contains a prologue or preface to St. Paul's Epistles, which Boecler had printed a few years before from a manuscript brought from the East by Stephen Gerlachius, and differs from the first edition only in having all the various readings placed at the foot of the page. The third and fourth editions were printed after the death of Curcellæus, and differ from the second only in having the text printed in columns. In 1695, John Gottlieb Moller, a divine of Rostock, published a Dissertation against the Curcellæan editions, entitled *Curcellæus in editione originalis N. T. textus, variantium lectionum et parallelorum Scripturæ Locorum additamentis vestita, socinians*. Rumpæus (Com. Crit. ad Nov. Test. p. 280.) has charged Courcelles with unnecessarily multiplying various readings, and making them from conjecture, in order to subserve the Socinian scheme. Michaelis admits that these charges are not wholly unfounded. The passages noticed by Rumpæus are 1 John v. 7.; John x. 30. and xvii. 22., concerning the doctrine of the Trinity; Rom. ix. 5. 1 John v. 20., and John xvii. 3. concerning the Son of God; and Rom. iii. 25. and Matt. xxvi. 39, 42., concerning the satisfaction made by Jesus Christ. All the editions of Curcellæus are scarce and dear.

7. *Novum Testamentum. Gr. Lat. in the fifth volume of the London Polyglott, described in p. 127. supra, of this Appendix.*

This edition is deserving of particular notice, as being the first edition of the New Testament that is furnished with a complete critical apparatus. The text is that of Robert Stephens's folio edition of 1550, whose various readings Bishop Walton has incorporated in his sixth volume; and in addition to them he has given a collection of extracts from sixteen Greek manuscripts, which were collated under the direction of Archbishop Usher. "They are described at the head of the collation in the sixth volume by Walton himself: and a further account of them is given in the Prolegomena to Mill's Greek Testament (§ 1372—1396), and in Michaelis's Introduction to the New Testament, (vol. ii. chap. viii.)

"But the extracts from Greek manuscripts were neither the sole nor the chief materials which the Polyglott afforded for the emendation of the Greek text. In addition to the Latin Vulgate, it contains the Syriac, the Arabic, and the Ethiopic versions of the New Testament, with the Persian in the Gospels. And these oriental versions are not only arranged in the most convenient manner, for the purpose of comparing them with the Greek, but they are accompanied with literal Latin translations, that even they, who are unacquainted with the oriental languages, might still have recourse to them for various readings, though indeed with less security, as every translator is liable to make mistakes."—(Bishop Marsh's Lectures, part ii. p. 5.)

8. ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΑΠΑΡΤΑ. Novi Testamenti Libri Omnes. Accesserunt Parallela Scripturæ Loca, nec non variantes Lectiones ex plus 100 MSS. Codicibus, et antiquis versionibus collectæ. Oxonii, e Theatro Sheldoniano. 1675, 8vo.

This edition was edited by the learned Dr. John Fell, Bishop of Oxford, whose design in giving it to the public was, to remove the apprehensions which had been raised in the minds of many persons ignorant of criticism, relative to the supposed uncertainty of the Greek text of the New Testament, by the great number of various lections contained in Bishop Walton's Polyglott. To show how little the integrity of the text was affected by them, Bishop Fell printed them under the text, that the reader might the more easily compare them. To the readings copied from the London Polyglott, he added those quoted by Curcellæus, and the Barberini readings, also Marshall's extracts from the Coptic and Gothic versions, and the readings of twelve Bodleian, four Dublin, and two Paris manuscripts. As Bishop Fell's edition sells at a low price, it may be substituted for the more expensive critical editions of the New Testament. The text is formed according to that of Robert Stephens and the Elzevirs; though Wetstein has accused it of retaining the errors of the former, as well as some of Walton's Polyglott. Bishop Fell's edition was reprinted at Leipsic in 1697 and 1702, and at Oxford in 1703, in folio. This magnificent edition, which takes its name from the editor Dr. Gregory, contains no accession of critical materials, and sells at a low price.

9. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum, cum lectionibus variantibus MSS. exemplarium versionum, editionum, SS. Patrum et Scriptorum ecclesiasticorum, et in easdem notis. Studio et labore Joannis Millii, S. T. P. Oxonii, e Theatro Sheldoniano. 1707, folio.

The labour of thirty years was devoted to this edition by Dr. Mill, who finished it only fourteen days before his death. The text, which is that of Robert Stephens's edition of 1550, is beautifully printed; and the various readings and parallel passages are placed below. Dr. Mill has inserted all the previously existing collections of various readings; he collated several original editions; procured extracts from hitherto uncollated Greek MSS. and revised and augmented the extracts from the Gothic and Coptic versions which had appeared in Bishop Fell's edition; and added numerous readings from other antient versions, and from the quotations of the New Testament in the writings of the fathers. The prolegomena contain a treasure of sacred criticism. Michaelis observes, that, "notwithstanding those of Wetstein, they still retain their original value, for they contain a great deal of matter which is not in Wetstein; and of the matter which is common to both, some things are more clearly explained by Mill." This edition was reprinted by Kuster at Rotterdam, in 1710, in folio, with the readings of twelve additional MSS., some of which had been previously but imperfectly collated. Whatever readings were given in Mill's appendix, as coming too late for insertion under the text, were in this second edition transferred to their proper places. In point of accuracy, however, Kuster's edition is considered inferior to that of Dr. Mill. There are copies of Kuster's edition with the date of Amsterdam 1723 in the title page, but Masch says that it probably is nothing more than the edition of 1710 with a new title page.

The various readings of Dr. Mill, amounting to 30,000, were attacked by Dr. Whitby in 1710, in an elaborate work entitled *Examen Variantium Lectionum Johannis Millii*, with more zeal than knowledge of sacred criticism. It was afterwards annexed to Whitby's Commentary on the New Testament. See an account of this treatise in Michaelis, vol. ii. pp. 460—462. Dr. W.'s arguments were applied by Anthony Collins, against Divine Revelation, in his Discourse on Free-thinking; which was refuted by Dr. Bentley under the assumed title of *Phileleutherus Lipsiensis*, "whose reply," says Bishop Marsh, "has been translated into several foreign languages, and should be

studied by every man who is desirous of forming just notions of biblical criticisms." (Lectures, part ii. p. 13).

10. Dr. Edward Wells published an edition of the Greek Testament, at Oxford, in 4to, in detached portions, between the years 1709 and 1719. It has already been noticed among the commentaries (p. 54 of this Appendix): but "as it exhibits a corrected text of the Greek Testament, it claims also a place in the present list of editions, though subsequent improvements in sacred criticism have in a great measure superseded the emendations of Dr. Wells." (Bishop Marsh). Dr. Nares, in his *Strictures on the Unitarian Version of the New Testament*, has made frequent and honourable mention of the critical labours of Wells.

11. Η Καινή Διαθήκη. *Novum Testamentum*, post priores Steph. Curcellæi et D. D. Oxoniensium labores. Cum prolegomenis G. D. T. M. et notis in fine adjectis. Amstelodami, ex Officina Wetsteniana. 1711, 1735, small 8vo.

These are most beautiful editions, but the second is said to be the most accurate. The editor of the *first* was Gerard von Maestricht (*Gerardus De Trajecto Mosæ Doctoré*) a syndic of the republic of Bremen; the *second* was revised by the celebrated critic J. J. Wetstein. Having been published by his relative Henry Wetstein, a bookseller of Amsterdam, these editions of the New Testament are sometimes improperly called Wetstein's; and from the name of Curcellæus being printed in the title, they are in most catalogues erroneously styled *Nov. Test. Græc. Curcellæi*.

The text is formed on the second Elzevir edition of 1633, and Curcellæus's editions. It has the most judicious selection of parallel texts ever appended to an edition of the New Testament. These are placed immediately under the Greek text, and below them a selection of various readings, taken from upwards of 100 manuscripts and versions. Prefixed are very useful prolegomena, containing an account of manuscripts and collectors of various readings, with 43 critical canons to enable the reader to determine concerning the various lections exhibited in the work; an abstract of Dr. Whithy's *Examen* above noticed; and the prefaces of Henry Wetstein, Curcellæus, and Bishop Fell. These editions are ornamented with an engraved frontispiece, copied from that of the splendid folio Paris edition of 1642, a plan of Jerusalem, an ichnograph of the temple, and two maps. At the end there are 38 pages of critical notes, containing an examination of the most important various readings which occur in the course of the work. Michaelis does not speak very highly of the editions of 1711; but Mr. Dibdin says that, upon the whole, the edition of 1735 "may be considered as the very best critical duodecimo (rather small octavo) editions of the Greek Testament, and the biblical student will do well to procure so valuable and commodious a publication. (On the Classics, vol. i. p. 97).*

12. *The New Testament in Greek and English*. London, printed for J. Roberts, 1729. 2 vols. 8vo.

This is a beautifully printed book; whose editor, Dr. Macey, has altered various passages in conformity with the Arian hypothesis. His arbitrary alterations and bold criticisms were exposed by Dr. Leonard Twells in *A Critical Examination of the late New Text and Version of the Greek Testament*. London, 1732, 8vo.

13. Η Καινή Διαθήκη. *Novum Testamentum Græcum*. Edente Jo. Alberto Bengelio. 4to, Tubingæ, 1734, 4to. 1763, 4to.

This is an excellent edition, formed with an extraordinary degree of conscientiousness, sound judgment, and good taste. John Albert Bengel, or Bengelius, as he is generally called in this country, abbot of Alpirspach in the duchy (present kingdom) of Würtem-

* In 1720, that celebrated critic, Dr. Richard Bentley, circulated proposals for a new edition of the Greek Testament, with various lections, which was never executed. The proposals themselves are printed in the *Biographia Britannica* (article *Bentley*, note *K*); and the illustrative specimen, Rev. xxii. is printed in Pritius's *Introd. ad Lect. Nov. Test.* pp. 415—419.

berg, was led to direct his attention to sacred criticism, in consequence of serious and anxious doubts arising from the deviations exhibited in preceding editions; and the result of his laborious researches was, the edition now under consideration. The text is preceded by an *Introductio in Crisin Novi Testamenti*, and is followed by an *Epilogus and Appendix*.

The text is not formed on any particular edition, but is corrected and improved according to the editor's judgment; and so scrupulous was Bengel, that he studiously avoided inserting any reading which did not exist in some printed edition, except in the Apocalypse; in which book alone he inserted readings that had never been printed, because it had been printed from so few manuscripts, and in one passage had been printed by Erasmus from no manuscript whatever. Beneath the text he placed some select readings, reserving the evidence in their favour for his *Apparatus Criticus*. His opinion of these marginal readings he expressed by the Greek letters α , β , γ , δ , and ϵ , and some few other marks. Thus α denotes that he held a reading to be genuine; β , that its genuineness was not absolutely certain, but that the reading was still preferable to that in the text; γ , that the reading in the margin was of equal value with that in the text, so that he could not determine which was preferable; δ , that the reading in the margin was of less value; and, ϵ , that it was absolutely spurious, though defended by some critics. Bengel's edition was printed, after his death, by Burk, at Tübingen in 1763, 4to, with important corrections and additions. Several small impressions of Bengel's Greek Testament have been printed in Germany, without the Critical Apparatus; viz. at Stuttgart, 1734, 1739, 1753, 8vo; at Tübingen, 1762, 1776, 1790, 8vo; and at Leipsic, 1737, 8vo.

14. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Novum Testamentum Græcum editionis receptæ, cum lectionibus variantibus Codicum MSS. editionum aliarum, versionum et patrum, necnon commentario pleniore ex scriptoribus veteribus, Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joannis Jacobi Wetstenii. Amstelædami, 1751, 1752, 2 vols. folio.*

Of all the editions of the New Testament, this is pronounced by Michaelis to be the most important, and the most necessary to those who are engaged in sacred criticism. Wetstein's Prolegomena, which contain a treasure of sacred criticism, were first published in 1730. The text is copied from the Elzevir editions, and the verses are numbered in the margin; and the various readings, with their authorities (containing a *million* of quotations), are placed beneath the text.

Wetstein's edition is divided into four parts, each of which is accompanied with Prolegomena, describing the Greek manuscripts quoted in it. The first part contains the four Gospels; the second, the Epistles of Saint Paul; the third, the Acts of the Apostles, and the Catholic Epistles; and the fourth, the Apocalypse. To the last part are annexed two Epistles in Syriac, with a Latin version; which, according to Wetstein, were written by Clement of Rome. But Dr. Lardner has shown that they are not genuine. (Works, 8vo, vol. xi. pp. 197—226. 4to, vol. v. pp. 432—446). The critical observations on various readings, and on the interpretation of the New Testament, "must be studied," says Bishop Marsh, "by every man who would fully appreciate the work in question." Michaelis has criticised the labours of Wetstein with great severity, but the latter has been vindicated by Bishop Marsh, both in his notes on Michaelis (pp. 865—877), and in his Divinity Lectures (part ii. pp. 21—23).

15. *Novum Testamentum Græcum ad fidem Græcorum solum MSS. nunc primum expressum, adstipulante Jo. Jac. Wetstenio, juxta Lectiones Alberti Bengelii divisum; et novâ interpunctione sæpius illustratum. Accessere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ. Londini, cura, typis et sumptibus G. [ulielmi.] B. [owyer]. 1763. 12mo, 2 vols.*

A very valuable edition, and now scarce; it was reprinted in 1772, but not with the same accuracy as the first edition. The conjectures were published in a separate form in 1772, and again in 4to, in 1782, to accompany a handsome quarto edition of the Greek Testament, which was published by Mr. Nichols in 1783, with the assistance of the Rev. Dr. Owen. It is now extremely rare and dear. The conjectures were reprinted in

1812 with numerous corrections and additions. In his editions of the New Testament, Mr. Bowyer adopted the emendations proposed by Wetstein*.

16. Η Καινή Διαθήκη. The New Testament, collated with the most approved Manuscripts; with select notes in English, critical and explanatory, and references to those authors who have best illustrated the sacred writings. By Edward Harwood, D. D. London, 1776, 2 vols. 12mo. 1784, 2 vols. 12mo.

"This edition," says the learned annotator of Michaelis, "is certainly entitled to a place among the critical editions of the Greek Testament, though it is not accompanied with various readings: for, though Dr. Harwood has adopted the common text as the basis of his own, he has made critical corrections wherever the received reading appeared to him to be erroneous. The manuscripts, which he has generally followed when he departs from the common text, are the Cantabrigiensis in the Gospels and Acts, and the Claromontanus in the Epistles of Saint Paul." These Dr. Harwood considered as approaching the nearest of any manuscripts now known in the world to the original text of the sacred records. "It is not improbable that this edition contains more of the antient and genuine text of the Greek Testament than those which are in common use: but as no single manuscript, however antient and venerable, is entitled to such a preference as to exclude the rest, and no critic of the present age can adopt a new reading, unless the general evidence be produced and the preponderancy in its favour distinctly shown, the learned and ingenious editor has in some measure defeated his own object, and rendered his labours less applicable to the purposes of sacred criticism." (Bishop Marsh's Michaelis, vol. ii. part ii. pp. 884, 885). At the end of the second volume there is a catalogue of the principal editions of the Greek Testament, and a list of the most esteemed commentators and critics. The work is very neatly printed; and under the Greek text are short critical notes in English, chiefly relating to classical illustrations of Scripture. In the list of commentators and critics, those are most commended by Dr. Harwood who favour the Socinian scheme, to which he was strongly attached, and he therefore admitted or rejected a variety of readings according as they favour or oppose the Socinian doctrine.

17. Novum Testamentum, Græce et Latine, Textum denuo recensuit, varias Lectiones numquam antea Vulgatas collegit—Scholia Græca—addidit—animadversiones criticas adjecit, et edidit Christ. Frid. Matthæi. Rigæ, 1782—1788, 12 vols. 8vo.

Of Matthæi's recension of manuscripts some account has already been given in p. 102 of this Appendix. The edition now under consideration was published at different times: Bishop Middleton considers it as by far the best edition of the Greek Testament now extant; and though Michaelis has criticised it with considerably severity, he nevertheless pronounces it to be absolutely necessary for every man who is engaged in the criticism of the Greek Testament. As, however, Matthæi undertook a revision of the Greek text on the authority of *one* set of manuscripts of the Byzantine family, Bishop Marsh regrets that he made so partial an application of critical materials. "And since no impartial judge can admit that the genuine text of the Greek Testament may be established, as well by applying only a *part* of our materials, as by a judicious employment of the whole, the edition of Matthæi is only so far of importance, as it furnishes new materials for future uses; materials, indeed, which are accompanied with much useful information and many learned remarks." (Bishop Marsh's Lectures, part ii. p. 31.) Mr. Dibdin mentions a second edition of Matthæi's Greek Testament which we have never seen.

18. Novum Testamentum Græcum, ad Codicem Vindobonensem Græce expressum: Varietatem Lectionis addidit Franciscus Carolus Alter. 1786, 1787, 2 vols. 8vo.

This edition differs entirely from those of Mill, Wetstein, and Griesbach. "The text of this edition is neither the common text nor a revision of it, but a mere copy

* Dr. Griesbach's first edition of the New Testament should, in strictness, be noticed here; but as it is superseded by his second and greatly improved edition, described in pp. 140—142, *infra*, it is designedly omitted. The edition of Koppe is already noticed among the commentaries on the New Testament. See p. 52, *supra*.

from a single manuscript, and that not a very antient one, in the imperial library at Vienna. The various readings, which are not arranged as in other editions, but printed in separate parcels as made by the collator, are likewise described from Greek manuscripts in the imperial library; and the whole collection was augmented by extracts from the Coptic, Slavonian, and Latin versions, which are also printed in the same indigested manner as the Greek readings. Alter's edition therefore contains mere materials for future uses." (Bp. Marsh's Lectures, part ii. p. 32.)—See a more copious account of this edition in his *Michaelis*, vol. ii. pp. 880—882, where it is said that Alter's edition is a work with which no one engaged in sacred criticism can dispense.

19. *Quatuor Evangelia, Græce, cum Variantibus a textu Lectionibus Codd. manuscriptorum Bibliothecæ Vaticanæ, Barberinæ, Laurentianæ, Vindobonensis, Escurialensis, Havniensis Regiæ; quibus accedunt Lectiones Versionum Syrarum Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regiis edidit Andreas Birch. Havniæ, 1788, folio et 4to.*

This splendid and valuable work, containing only the four Gospels, is the result of the united labours of Professors Birch, Adler, and Moldenhawer, who travelled into Germany, Italy, France, and Spain, at the expense of the king of Denmark, in order to examine and collate the precious remains of sacred antiquity. Birch collated all the Greek manuscripts quoted, except those in the library of the Escorial, which were collated by Moldenhawer. The Syriac collations were made by Adler. A detailed account of the collated manuscripts is given in the *Prolegomena*. The text is from Robert Stephens's edition of 1550; but the great value of this splendid work, and in which it surpasses all former editions, consists, *first*, in the very complete extracts which are given from the celebrated *Codex Vaticanus* above described, (see p. 99. of this Appendix); and secondly, in the extracts from the *Versio Syra Hierosolymitana*, which is remarkable for its agreement with the *Codex Bezae*, where it is wholly unsupported by any other authority; a circumstance which shows the value and antiquity, not so much of the manuscripts themselves, as of the text which they contain.

In 1798, Professor Birch published in 8vo a collection of various readings to the Acts and Epistles, drawn from the same sources; in 1800, he published a similar collection to the Apocalypse; and in 1801, various readings to the four Gospels. The completion of the magnificent edition of the Greek Testament, begun in 1788, was prevented by a calamitous fire at Copenhagen, which consumed the royal printing office.

20. *Novum Testamentum Græce. Textum ad fidem Codicum Versionum et Patrum recensuit et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Londini et Halæ Saxonum, 1796, 1806, 2 vols, large 8vo. Editio secunda.*

Of all modern critical editions of the Greek Testament, this of Griesbach is universally allowed to be the most valuable and complete, notwithstanding the different opinions entertained by some learned men relative to the correctness of his system of *recensions* or editions of manuscripts, which has been already considered in pp. 100—102 of this Appendix.

Dr. Griesbach commenced his critical labours, first, by publishing at Halle, in 1774, the historical books of the New Testament, under the following title: *Libri Historici Novi Testamenti Græce, pars i. sistens Synopsin Evangeliorum Matthæi, Marci, et Lucæ. Textum ad fidem Codd. versionum et Patrum emendavit et lectionis varietatem adjecit Jo. Jac. Griesbach.* (2d edit. Halæ, 1797, 3d edit. Halæ, 1809.) 8vo. *pars ii. sistens Evangelium Johannis et Acta Apostolorum, Halæ, 1775, 8vo.* This edition was published as a manual or text book for a course of lectures which Professor Griesbach was at that time delivering at Jena, and in which he explained the first three evangelists *synoptically*, that is to say, by uniting together the three narrations of the same event. The received text, which is adopted, is divided into one hundred and thirty four sections, and is printed in three columns; and Griesbach indicated by various marks the alterations which he judged necessary to be made. The various readings, taken from the editions of Mill, Bengel, and Wetstein, were not chosen until they had undergone a very severe revision; but this edition also contained other lections, which the learned editor found in manuscripts preserved in the British Museum at London, and also in the Royal Library at Paris.

In 1773, Dr. Griesbach published the Apostolical Epistles and the Apocalypse, in a similar manner; but as many persons had expressed themselves dissatisfied with his synoptical arrangement of the historical books, he printed another edition of them in 1777, in the usual order. This volume forms the *first* part of his *first edition*, of which the Epistles and Revelation, printed in 1775, are considered as the *second* part. This edition is of a very convenient and portable size, and was that principally used in the Universities of Germany. Dr. Hales prefers it to the second edition, because he thinks that Griesbach was at that time more scrupulous of innovating upon the text than he afterwards was.

The first volume of the second edition appeared in 1796, in large octavo, with the imprint of *Londini et Halæ Saxonum* in the title page; and the second with that of *Halæ Saxonum et Londini*, on account of the expense of the paper of the fine copies having been munificently defrayed by his Grace the late Duke of Grafton, at that time Chancellor of the University of Cambridge. These are most beautiful books, and are now only procurable at a very high price, though, through his Grace's liberality, they were originally sold, we believe, at twelve or fourteen shillings per volume. *Fifty* copies are said to have been struck off on large paper in quarto. But the whole of these two volumes was printed at Jena, under Griesbach's own eye.

In addition to the various readings exhibited in Griesbach's first edition, he has very accurately collated all those Latin versions published by Sabatier and Blanchini; and has corrected the mistakes made by Mill, Bengel, and Wetstein, in their quotations from the oriental versions. He has also inserted the principal readings collected by Matthæi, Birch, and Alter, together with extracts from the two Wolfenbüttel manuscripts collated by Knittel; and has given the readings of the Sahidic version, furnished by Woide, Georgi, and Münter. Of the Armenian version a collation was made for him by M. Bredenkampf of Bremen; and the Slavonic version was collated for him by M. Dobrowsky at Prague.

The first volume contains the four Gospels. To these are prefixed copious prolegomena, exhibiting a critical history of the printed text, a catalogue of all the manuscripts from which various readings are quoted, and an account of the method pursued by Griesbach in executing this second edition, together with the principal rules for judging of various readings. The text is printed in two columns, the numbers of the verses being placed in the margin, below which are the various lections.

The second volume contains the remaining books of the New Testament, which is preceded by an introduction or preface, accounting for the delay of its appearance, and an account of the manuscripts consulted for that volume. At the end are *forty* pages, separately numbered, consisting of a *Diatribè* on the disputed clause relative to the three witnesses in 1 John v. 7, 8. and of additional various readings to the Acts of the Apostles, and Saint Paul's Epistles, with two pages of corrections. Griesbach's second edition was reprinted at London in 1809, in two elegant 8vo volumes; one by Mr. Collingwood of Oxford, and the other by Mr. R. Taylor; the text is printed in long lines, and the notes in columns, and Griesbach's addenda of various readings are inserted in their proper places. A very few inaccuracies have been discovered in these insertions, which perhaps could hardly be avoided in a work of such minuteness. This edition, which consisted of one thousand copies, having been exhausted, a second London edition has just issued from the press of Messrs. R. & A. Taylor. It is executed in the same handsome form as before, and possesses some advantages even over Griesbach's own second edition. In the first place, the addenda of various lections above noticed have been newly collated, and inserted in their various places with great accuracy. Secondly, the reading of Acts xx 28. in the Vatican manuscript, (which Griesbach could not give in consequence of Professor Birch, who collated it, having lost or mislaid his memorandum of that particular text) is here printed from a fac-simile obtained by Mr. R. Taylor from the present keeper of the Vatican library. The reading of the clause in question, in the Codex Vaticanus, is thus determined to be conformable to the lection of the *Textus Receptus*, viz. *Τὴν Εκκλησίαν τοῦ Θεοῦ*, the *Church of God*. And lastly, as Griesbach in his Leipsic edition of 1805 preferred some readings different from those adopted in that of Haller, 1796—1806, a Synoptical Table is given indicating such differences. Bishop Marsh has given a high character of the labours of Dr. Griesbach in his Divinity Lectures, part ii. pp. 44, 45.

To complete Griesbach's edition of the New Testament, there should be added the following publications:

1. *Curæ in Historiam Textus Græci Epistolarum Paulinarum*. Jenæ, 1777, 4to.

2. *Symbolæ Criticæ, ad supplendas et corrigendas variarum N. T. Lectionum Collectiones*. Accedit multorum N. T. Codicum Græcorum Descriptio et Examen. Halæ, 1785, 1793, 2 vols. small 8vo.

3. *Commentarius Criticus in Textum Græcum Novi Testamenti*. Particula prima, Jenæ, 1798. Particula secunda, Jena, 1811.

21. *Novum Testamentum, Græce. Ex Recensione Jo. Jac. Griesbachii, cum selecta Lectionis Varietate*. Lipsiæ, 4 vols. imperial 4to or folio.

This is a most sumptuous edition; the text is formed chiefly on that of Griesbach's second edition, and on that of Knappe, noticed below. The type is large and clear; the paper beautiful and glossy; and each volume is decorated with an exquisitely engraved frontispiece.

22. *Novum Testamentum Græce. Ex recensione Jo. Jac. Griesbachii, cum selecta Lectionum Varietate*. Lipsiæ, 1805, 2 vols. 8vo.

This edition contains the text, together with a selection of the principal various readings, and an extract from the Prolegomena of the second edition. It is very neatly printed, and forms a valuable manual for constant reference. This is the edition now chiefly used in the universities of Germany. Griesbach's text has been reprinted at Cambridge in New England (North America), at the press of Messrs. Wells and Hilliard, in two handsome volumes, 1809, 8vo. The typography of the large paper copies is most beautiful. Griesbach's Text has also been reprinted at the Glasgow University Press in 1817, 18mo. It is a most beautiful little book.

23. *Novum Testamentum Græce. Recognovit atque insignioris lectionum varietatis et argumentorum notationes subjecit Geo. Christian. Knappius*. Halæ, 1797, 8vo. 2d edit. Halæ, 1813, 2 vols. 8vo.

In this edition of the New Testament, which received the warm approbation of Griesbach in his Preface to the splendid edition just noticed. Dr. Knappe has availed himself of Griesbach's labours; and has admitted into the text not only those readings which the latter considered to be of *undoubted* authority, but likewise some others which Dr. K. himself regarded as such, but without distinguishing either of them. Such words also, as it might on the same grounds be thought right to exclude from the text, as not originally belonging to it, are here enclosed in brackets, partly of the common kind, and partly formed on purpose for this edition. The most probable readings are marked with an asterisk: to all of them the word *alii* is prefixed, in order to distinguish them from the rest of these lections, which in reality are those in which the exegetical student is chiefly interested. Great attention is paid to typographical and grammatical accuracy, to the accents, and to the punctuation, which differ in this edition, from those of Leusden or Gerard von Maestricht in more than three hundred places. Very useful summaries are likewise added under the text. This valuable edition is not common in England. I have never seen it. The preceding notice of it is abridged from the *British Critic* (O. S.), vol. xii. p. 210. The second edition, published in two vols. 1813, passed through my hands while this sheet was in the press. It is very neatly printed, and is corrected throughout. Dr. K. has availed himself of Griesbach's second volume, which was not published when his first edition appeared.

24. *Novum Testamentum Græce, ex recensione Griesbachii, nova Latina versione illustratum, indice brevi præcipuæ lectionum et interpretationum diversitatis instructum, edidit Henricus Augustus Schott*. Lipsiæ, 1805, 8vo.

This is a useful edition of the Greek Testament, and, we understand, is in much request in Germany. A second and much enlarged edition was published at Leipsic in 1811, 8vo. The text is that of Griesbach; under it are printed the most important various readings; the critical remarks are brief and clear; and the young student will find in the Latin version no small help to the interpretation of the New Testament.

25. *Novum Testamentum Græce. Lectiones variantes, Griesbachii judicio, iis quas textus receptus exhibet, anteponendas vel æquiparan-*

das, adjecit Josephus White, S. T. P. Linguarum Heb. et Arab. in Academia Oxoniensi Professor. Oxonii. E Typographeo Clarendoniano, 1808, 2 vols. crown 8vo.

This is a very neat and accurate edition. The Textus Receptus is adopted; and Professor White has contrived to exhibit in a very intelligible form—1. Those texts which in Griesbach's opinion ought, either certainly or probably, to be removed from the received text; 2. Those various readings which the same editor judged either preferable or equal to those of the received text; and, 3. Those additions, which, on the authority of manuscripts, Griesbach considers as fit to be admitted into the text. "An intermediate advantage to be derived from an edition thus marked is pointed out by the learned editor at the conclusion of his short preface; viz. that it may thus be seen at once by every one, how very little, after all the labours of learned men, and the collation of so many manuscripts and versions, is liable to just objection in the received text." (British Critic, vol. xxxiv. (O. S.) p. 386.)

In 1811, Professor White published an elegant little work, which may be advantageously substituted for Dr. Griesbach's (now rare and expensive) edition of the Greek Testament, entitled *Criseos Griesbachianæ in Novum Testamentum Synopsis*. "This small volume is exactly conformable in its design to the beautiful edition of the New Testament, published by Dr. White in 1808; and contains all the variations of any consequence, which can be considered as established, or even rendered probable, by the investigation of Griesbach. The chief part of these readings was given in the margin of that edition, distinguished by the Origenian marks. Here the value of each reading or proposed alteration is stated in words at length, and therefore cannot be misapprehended. This book may therefore be considered as a kind of supplement to that edition, or illustration of it." (British Critic, (O. S.) vol. xxxviii. p. 395.)

26. W. M. L. de Wette et Fr. Lücke, *Synopsis Evangeliorum Matthæi, Marci, et Lucæ, cum parallelis Joannis Pericopis Græce. Ex recensione Griesbachii, cum selecta Lectionum Varietate et brevibus Argumenti Notationibus*. Berolini. 1818, 4to.

This was announced for publication at the last (Easter) Leipsic book fair; but no copies have yet been imported.

No. VI.

ON THE VARIOUS READINGS OF THE OLD AND NEW TESTAMENTS.

- I. *The Christian faith not affected by various readings*; — II. *Nature of various readings — Difference between them and mere errata*; — III. *Causes of various readings*; — 1. *The negligence or mistakes of transcribers*; — 2. *Errors or imperfections in the manuscript copied*; — 3. *Critical conjecture*; — 4. *Wilful corruptions of a manuscript from party motives*; — IV. *Sources whence a true reading is to be determined*; — 1. *Manuscripts*; — 2. *Antient editions*; — 3. *Antient versions*; — 4. *Parallel passages*; — 5. *Quotations in the writings of the Fathers*; — 6. *Critical conjecture*; — V. *General rules for judging of various readings*; — VI. *Notice of writers who have treated on various readings*.

I. THE Old and New Testaments, in common with all other antient writings, being preserved and diffused by transcription, the admission of mistakes was unavoidable; which increasing with the multitude of copies, there arose a great variety of different readings. Hence the labours of learned men have been directed to the collation of manuscripts, with a view to ascertain the genuine reading: and the re-

sult of their researches has shown, that these variations are not such as to affect our faith or practice in any thing material: they are mostly of a minute, sometimes of a trifling nature. “ *The worst manuscript extant would not pervert one article of our faith, or destroy one moral precept* *. It is therefore a very ungrounded fear that the number of various readings, particularly of the New Testament, may diminish the certainty of the Christian religion. The probability, Michaelis remarks, of restoring the genuine text of *any* author, increases with the increase of the copies; and the most inaccurate and mutilated editions of antient writers are precisely those, of whose works the fewest manuscripts remain. Above all, in the New Testament, the various readings show that there could have been no collusion; but that the manuscripts were written independently of each other, by persons separated by distance of time, remoteness of place, and diversity of opinions. This extensive independency of manuscripts on each other, is the effectual check of wilful alteration; which must have ever been immediately corrected by the agreement of copies from various and distant regions out of the reach of the interpolator. By far the greatest number of various readings relate to trifles, and make no alteration whatever in the sense, such as $\Delta\alpha\beta\iota\delta$ for $\Delta\alpha\upsilon\iota\delta$; $\Sigma\omicron\lambda\omicron\mu\omega\iota\tau\alpha$ for $\Sigma\omicron\lambda\omicron\mu\omega\iota\nu\alpha$; $\kappa\alpha\iota$ for $\delta\epsilon$; $\kappa\alpha\gamma\omega$ for $\kappa\alpha\iota$ $\epsilon\gamma\omega$; $\epsilon\lambda\alpha\tau\tau\omega\nu$ for $\epsilon\lambda\alpha\sigma\sigma\omega\nu$, Κυριος for $\Theta\epsilon\omicron\varsigma$, which in most cases may be used in differently. The principal collators and collectors of various readings for the Old Testament are Dr. Kennicott and M. De Rossi, of whose labours an account has already been given in this Appendix †. For the New Testament, the principal collations are those of Erasmus, the editors of the Complutensian and London Polyglotts, Bishop Fell, Dr. Mill, Kuster, Bengel, Wetstein, Dr. Griesbach, and Matthæi, described in the preceding article of this Appendix §; and for the Septuagint, the collations of the late Rev. Dr. Holmes, and his continuator, the Rev. J. Parsons ||.

II. However plain the meaning of the term ‘*various reading*’ may be, considerable difference has existed among learned men concerning its nature. Some have allowed the name only to such readings as may *possibly* have proceeded from the author; but this restriction is improper. Michaelis’s distinction between mere errata and various readings appears to be the true one. “Among two or more different readings, one only can be the true reading; and the rest must be either wilful corruptions or mistakes of the copyist.” It is often difficult to distinguish the genuine from the spurious; and whenever the smallest doubt can be entertained, they all receive the name of VARIOUS READ-

* Dr. Powell’s Discourses, p. 65. The various readings that affect doctrines, and require caution, are extremely few, and easily distinguished by critical rules; and where they do affect a doctrine, other passages confirm and establish it. See examples of this observation in Michaelis, vol. i. p. 266, and Dr. Nares’s Strictures on the Unitarian Version of the New Testament, pp. 219—221.

† Michaelis, vol. i. pp. 263—268.

‡ See p. pp. 92, 93, 129, 130, *supra*, of this Appendix.

§ Ibid, pp. 132—141 Michaelis has given a list of authors who have collected various readings, with remarks on their labours. Introd. vol. ii. part i. pp. 419—429. See also Platt’s Dissertation de genuinis Novi Testamenti Lectionibus, pp. 101—122.

|| See an account of their edition of the Septuagint, vol. i. pp. 280, 281.

INGS ; but, in cases where the transcriber has evidently written falsely, they receive the name of *errata*.

II. As all manuscripts were either dictated to copyists or transcribed by them, and as these persons were not supernaturally guarded against the possibility of error, different readings would naturally be produced, 1. By the negligence or mistakes of the transcribers ; to which we may add, 2. The existence of errors or imperfections in the manuscripts copied ; 3. Critical emendations of the text ; and, 4. Wilful corruptions made to serve the purposes of a party. Mistakes thus produced in one copy would of course be propagated through all succeeding copies, each of which might likewise have peculiar faults of its own ; so that various readings would thus be increased, in proportion to the number of transcripts that were made.

1. *Various readings have been occasioned by the negligence or mistakes of the transcribers.*

When a manuscript was dictated, whether to one or to several copyists, the party dictating might not speak with sufficient clearness ; he might read carelessly, and even utter words that were not in his manuscript ; he might pronounce different words in the same manner. The copyist therefore, who should follow such dictation, would necessarily produce different readings.

Further, as many Hebrew and Greek letters are similar both in sound and in form, a negligent or illiterate copyist might, and the collation of manuscripts has shown that such transcribers did, occasion various readings by substituting one word or letter for another. So, they might have mistaken the line on which the copy before them was written, for part of a letter, or they might have mistaken the lower stroke of a letter for the line, or they might have mistaken the true sense of the original ; and thus have altered the reading : at the same time they were unwilling to correct such mistakes as they detected, lest their pages should appear blotted or defaced, and thus they sacrificed the correctness of their copy to the beauty of its appearance. This is particularly observable in Hebrew manuscripts.

Another cause of various lections in Hebrew manuscripts, referable to this head, is the addition of letters to the last word in the lines in order to preserve their symmetry ; and in Greek manuscripts omissions are frequently occasioned by what is called *ομοιοτελευτον*, or when a word after a short interval occurs a second time in a passage. Here, the transcriber having written the word at the beginning of the passage, on looking again at the book from which he copies, his eye catches the same word at the end of the passage, and continuing to write what immediately follows, he of course omits intermediate words.

As all antient manuscripts were written in capital letters, and without any spaces between words, or even sentences, syllables are frequently omitted or repeated. So, careless or ignorant transcribers have very often mistaken the notes of abbreviation, which are of frequent occurrence in antient manuscripts. A few specimens of such abbreviations are given in pp. 98, 110, *supra*, of this Appendix.

Lastly, the ignorance or negligence of transcribers has been a most fruitful source of various readings, by their mistaking marginal notes or scholia for a part of the text. "It was not unusual in antient manuscripts to write in the margin an explanation of difficult passages, or a word synonymous to that in the text, but more usual and more easily understood, or with the intent of supplying a seeming deficiency; any or all of which might, in the copies taken from the manuscript in which these notes were written, be easily obtruded on the text itself." But it is worthy of remark, that the difference caused by these additions does in no respect whatever affect any point of faith or morality. Several eminent critics, for instance, are of opinion that the controverted clause in 1 John v. 7, 8. crept into the text in this manner; because it is not found in any antient manuscripts, nor in the writings of the fathers who disputed against the Arians. The evidence for the passage in question has been considered in a former page*. But, for the sake of argument, let us suppose it to be an omission in the manuscripts where it is wanting, or an addition to those where it occurs; it cannot in any way be prejudicial to the Christian faith; because, whatever sense we may put upon that passage, the same truth being most clearly and indisputably taught in other places of the New Testament, there is no more occasion for adding it, than there is inconvenience in omitting it.

2. *Errors or imperfections in the manuscript, from which a transcriber copied, are a further source of various readings.*

Besides the mistakes arising from the strokes of certain letters being faded or erased, others of a contrary nature may arise from the transparency of the paper or vellum, whence the stroke of a letter on one side of the leaf may seem to be a part of a letter on the other side of the leaf, and in this manner O may be taken for Θ. According to Wetstein, this very accident happened to Mill, in examining the celebrated passage (1 Tim. iii. 16.) in the Codex Alexandrinus. Mill had asserted, in regard to the OC in this manuscript, that some remains of a stroke were still visible in the middle of the omicron, and concluded therefore that the word was properly ΘC. But Wetstein, who examined this manuscript more accurately, could discover no trace of any stroke in the omicron, but took notice of a circumstance which he supposes led Mill into error. On the other side of the leaf, directly opposite to O is the letter e, in the word ΕΥΣΕΒΕΙΑ, the middle stroke of which is visible on the former side, and occupies the hollow of O. Wetstein having made the discovery, called several persons to witness, who confirmed the truth of it. But this hypothesis of Wetstein's has been questioned by Dr. Woide in his preface to the Codex Alexandrinus (§§ 87, 88, p. xxxi). To discover the genuine reading of a manuscript where the letters are faded, Michaelis recommends the critic to have recourse to such as are related to it, either in time, place, or character, and if possible to those which were immediately copied from it while the letters were

* See pp. 627—637 of this volume.

still legible. Velthusen and Griesbach are unanimous in regard to the propriety of this rule, but in their application of it to 1 Tim. iii. 16. they have drawn directly opposite conclusions; and as the manuscripts are so divided in this passage, it is more equitable to declare them neutral, and quote them neither in favour of *ος* nor *θεος*. Those who endeavour to supply what time has destroyed, and venture to write anew the remnant or seeming remnant of a faded stroke, are guilty of an act that deserves the highest censure: the Codex Alexandrinus, Codex Ephrem, and Codex Claromontanus, have all suffered in this manner, but the authors of these amendments have deprived their successors of the means of judging for themselves, and have defeated the end which they intended to answer.

Again, the omission of a passage in an antient manuscript, which the writer added afterwards in the margin, might lead a copyist into error, unless it was particularly marked in what part of the text the passage ought to be inserted. Many manuscripts are still extant, in which omissions are in this manner supplied, especially in those preserved at Moscow, which Matthæi has extracted and accurately described in his critical edition of the New Testament.

3. *A third source of various readings is critical conjecture, or an intended improvement of the original text.*

“ In reading the works of an author of known literary reputation, we ascribe grammatical or orthographical errors, if any are to be found, rather to a mistake of the printer, than to a want of knowledge in the writer. In the same manner the transcriber of a manuscript attributes the faults of his original to the error of a former copyist, and alters them, as he supposes they were written by the author. But if he carries his critical conjectures too far, he falls himself into the error which he intended to avoid.”

This may be done in various ways:—Thus the transcriber may take an expression to be faulty, which in reality is not so; or he may mistake the sense of the author, and suppose that he has discovered a grammatical error, when in fact he himself construes falsely:—or the grammatical error intended to be corrected actually proceeded from the author himself*. Further, some copyists have not only corrected

* With regard to these corrections of grammatical errors, Michaelis has laid down the four following rules, viz.

“ 1. In those passages where we find only an apparent grammatical error, the seemingly erroneous reading may be generally considered as the genuine, and the other readings as corrections, and therefore spurious.

“ 2. Real grammatical errors, in the works of a correct and classical writer, are justly ascribed to a mistake of the copyist, and the same sentiments may be entertained of an author of less eminence, when among several copies one or two only have the false reading.

“ 3. But when expressions that deviate from the strictness of grammar are found in the writings of an author who had not the advantage of a learned education, and was totally regardless of the accuracy of his style, not in single but repeated instances, and retained in a very great number of manuscripts, they must be attributed, not to the transcriber, but the author.

“ 4. When one grammatical error in particular is frequently found in one and the same writing, as the improper use of the nominative in the book of Revelation, no doubt can be made that it proceeded from the author himself.” Michaelis, vol. i. p. 306.

ungrammatical or inaccurate expressions, but have even converted inelegant into elegant phrases: and they have likewise omitted what appeared to them superfluous, as well as words that seemed to be offensive, or to derogate from the dignity of some virtuous character. But of all the sources of various lections which are referable to this head, the most ample, according to Michaelis, and the most productive of spurious passages in the New Testament, is the practice of altering parallel passages so as to render more perfect their conformity to each other. The Gospels in particular have suffered in this way; and Saint Paul's Epistles have very frequently been interpolated in order to make his quotations from the Old Testament harmonize with the Septuagint version, where they differed from the exact words of the latter. In the Acts of the Apostles, also, numerous similar interpolations have been made by these supposed amendments; and where the same story is related more than once, transcribers, and more frequently translators, have supplied from the one what seemed to be deficient in the other. In illustration of this last remark, it will be sufficient to compare the narrative of Saint Paul's conversion, as related by Saint Luke (Acts ix.), with that Apostle's own account of it in Acts xxii. and xxvi.; and also the two narratives of the conversion of Cornelius, described in Acts x. and xi. Lastly, some critics have altered the text of the New Testament in conformity to the Vulgate version; but various readings, which are evidently derived from this source, are utterly undeserving of attention.

4. *Wilful corruptions, in order to serve the purposes of a party, whether orthodox or heterodox, are another source of various readings.*

Among the antient heretics, no one has been more severely charged with falsifying the sacred text, in order to support his tenets, nor has any one more justly deserved the censure, which has been bestowed upon such unwarrantable conduct, than Marcion. Yet Michaelis has shown that all his deviations from the text in common use are not wilful corruptions, but that many of them are really various readings; and he has exculpated the Arians from the same charge. On the other hand, it is a fact that some corruptions have been designedly made by those who are termed orthodox, and have subsequently been preferred when so made, in order to favour some received opinion, or to preclude an objection against it. As this is a source of various readings (we believe) but little known, and less considered, we shall adduce two or three examples from Pfaff's dissertation on various readings, who has considered the subject at length.

1. Mark xiii. 32. *Ουδὲ ὁ υἱός.* These words are omitted in some manuscripts, and rejected by some of the fathers, because they thought it favoured the Arians. Ambrose, who flourished in the fourth century, states that many manuscripts in his time omitted them.

2. Luke i. 35. After *γεννημενον*, the words *ex σου* have been added in several manuscripts in the Syriac, Persic, Arabic, Ethiopic, and other translations, as well as in numerous quotations of the fathers, in opposition to the Eutychians, who denied the two natures of Jesus Christ.

3. Luke xxii. 43. The whole verse is omitted in the Alexandrian and some other manuscripts because some orthodox Christians imagined that the mention of an angel's strengthening our Saviour during his agony in the garden detracted from his Deity.

4. 1 Cor. xv. 5. Saint Paul asserts that Christ appeared after his resurrection *to the twelve*, τοῖς δώδεκα, though at that time two of the number were wanting, Thomas being absent, and Judas Iscariot being dead. Some manuscripts therefore read *ενδεκα*, eleven, lest the sacred historian should be charged with falsehood, though every attentive reader of the New Testament knows that the Apostle, in writing this, used the figure called *synecdoche*, in which a part is put for the whole.

5. Matt. i. 18. Πρὶν ἢ συνελθεῖν αὐτοὺς (*before they came together*), and 25, αὐτῆς τὸν πρωτοτοκόν (*her first-born*), are in some copies designedly omitted, lest any should doubt the perpetual virginity of Mary the mother of Christ.

III. The causes of various readings being thus ascertained, the next step is to consider the sources whence the true reading is to be determined. The legitimate sources of emendation are, for the *entire* Bible, 1. Manuscripts; 2. The most antient and best editions; 3. Antient versions, (and, for the Old Testament in particular, the Samaritan text of the Pentateuch, the Masora, and the Talmud); 4. Parallel passages; 5. Quotations from the fathers; and, 6. Conjectural criticisms. But these various sources are all to be used with great judgment and caution, as being fallible criteria; nor is the common reading ever to be rejected but upon the most rational grounds.

1. *Manuscripts*.—Having already given some observations on the age of manuscripts, together with an account of some of the most antient*, it will only be necessary that we should in this place offer a few hints concerning their relative value.

(1). In general, then, we may affirm that the present copies of the Scriptures of the Old and New Testament, under the guardianship of the Jewish, Samaritan, and Christian churches, agreeing in every thing essential, are of the same authenticity and authority with the original autographs; notwithstanding the errors that have crept into them, from whatever cause.

(2). The number of manuscripts, however, is not so much to be considered as their quality, antiquity, and agreement with the most antient interpreters; for the true reading may be preserved in a single manuscript.

(3). Those manuscripts are to be accounted the best, which are most consonant with those used by the antient interpreters: and, with regard to the Old Testament, in particular, M. De Rossi states that those manuscripts are in every case preferable which have not been tampered with by the Masoretes, and which have the Chaldee paraphrase interjected, in alternate verses.

(4). Although, other things being equal, the more antient and accurately written manuscripts are to be preferred, yet a recent and incorrect copy may often have the better reading, because it may have been transcribed from an excellent and antient copy.

(5). Where a number of manuscripts bear evident marks of having been transcribed in succession, that is, each of them being first a copy taken from another, and then an original, having a copy taken from it, or where all are taken from one common original, they are not to be considered as furnishing so many different instances of a various reading, but should be estimated only as one, whose authority resolves itself into that of the first manuscript. Inattention to this circumstance has contributed to increase the number of various readings beyond what they really are. But though two manuscripts, one of which is copied from the other, can be admitted only as a single evidence, yet, if a word is faded in the more antient one, it may be supplied from that which is more modern. Manuscripts which, though not immediately copied from each other, exhibit a great uniformity in their readings, seem to be the produce of the same country, and to have as it were the usual readings of that country. A set of manuscripts of this kind is to be considered as the same edition, in which it is of no importance to the authenticity of a reading, whether five hundred or five thousand copies be taken. Numbers alone therefore decide nothing in the present instance.

* See pp. 96—123 of this Appendix.

(6.) An accurate manuscript is preferable to one that is negligently written. Various readings, therefore, particularly in the Hebrew Scriptures, which are found in manuscripts transcribed by a learned person, or for a learned person, from some celebrated or corrected copy, are to be preferred to those written for private use; and the readings found in antient and unpointed manuscripts, written for the use of the synagogue, are better than those found in Masoretic exemplars.

(7.) The first erased reading of a manuscript is not always an error of the copyist, nor is the second substituted one always the better reading. Both are to be tried by the touchstone of the antient versions, and in the Pentateuch by the Samaritan text also.

2. *The best and most antient printed editions* have already been described*. But they are so far only to be admitted in evidence, as they are immediately taken from manuscripts. The various readings, however, which they contain, are not to be neglected, particularly those of the Hebrew Bibles printed to Rabbi Ben Chaim's or Hajim's Masoretical edition. In the New Testament, as the readings found in all the printed editions rest on the authority of a few manuscripts which are not always the most antient, the concurrence of all these editions cannot confer great authority on the readings adopted by them, in opposition to others which appear to be well supported.

3. *The antient versions* have already been considered as helps to the interpretation of the Holy Scriptures: though not free from error, they likewise afford important assistance towards determining the true readings of passages, as they show what readings their authors considered to be genuine†.

(1.) The Samaritan Pentateuch‡, which is only a different copy of the same original text, being more antient than the Babylonish captivity, and religiously preserved in the antient Hebrew characters, is a legitimate source of emendation. Although it differs in many places from the present Hebrew text, and these differences have been made objections against its authority, because it has been taken for granted that it must be wrong wherever it is not conformable to the Hebrew; yet as this assumption proceeds on the erroneous supposition of the absolute integrity of the Masoretic copies, it ought not to be regarded.

(2.) Such antient versions as were immediately made from the original are proper sources of emendation, when our present Hebrew and Greek manuscripts disagree; and their respective value is in proportion to their priority of date, their being made from accurate exemplars, their being literal translations, and their being confirmed by one another, and, as far as respects the Pentateuch, by the Samaritan text; for the sole dissent of versions, unsupported by other authorities, constitutes only a dubious lection.

The Greek version of the Old Testament, called the Septuagint, being the most antient and illustrious, is preferable to the Old Syriac version of the same portion of Scripture; but the Old Syriac version of the New Testament, being executed at the close of the apostolic age, and consequently the most antient of all the translations of the New Testament, is preferable to every other version of it.

The oldest Latin versions of the New Testament being of very high antiquity, notwithstanding they contain some false readings, are nevertheless of great value, because they lead to a discovery of the readings in very antient Greek manuscripts, that existed prior to the date of any that are now extant.

But every deviation in the antient versions, both of the Old and New Testaments, is not to be considered as a proof of a various reading in the original manuscript whence it was taken; for the translator may have mistaken the original word, or he may have

* See pp. 124—126. of this Appendix for an account of the editiones principes of the Old Testament; and pp. 132—134. for those of the New.

† See Vol. I. pp. 254—306. for an account of the antient versions of the Old and New Testament.

‡ See an account of the Samaritan Pentateuch in Vol. I. pp. 175, 176.

given it a signification different from what it bears at present, and this is the case particularly with the Septuagint.

(3.) Of the Chaldee paraphrases*, when manuscripts vary, those are to be preferred which are the more antient, and which have not been corrected according to the present Masoretic text.

(4.) The Masora† and Talmud‡ are also sources of emendation, but of no great authority in readings of any moment.

4. *Parallel passages*, or the analogy of Scripture, which, we have seen, are of great importance to the interpretation of the Bible§, afford a very material help in determining various readings, where all other assistance fails. Cappel|| and Dr. Kennicott** have shown at great length what use may be made of parallel passages, in order to ascertain the genuine reading where it may be dubious, or to restore it where it may be lost. Bauer has given an abstract of Cappel's collection of parallel passages in pp. 235—238 of his *Critica Sacra*: and one single instance will show their importance in ascertaining a true reading in the New Testament. In Matt. i. 4. some manuscripts read *Amadai*. The parallel passage in 1 Chron. ii. 10. reads *Aminadab*, which therefore is the true reading of the Evangelist.

5. *Quotations from the Old and New Testament in the writings of the Fathers* show what were the readings of their day, and are so far emendatory sources. But only *correct* editions of their works should be consulted. In referring to the writings of the fathers, in order to ascertain readings of the New Testament, Michaelis has laid down the following criteria.

(1.) Wherever it is certain that the quotations were actually taken from manuscripts, they are of very great importance in deciding on the authenticity of a true reading, and are in general to be preferred to any manuscripts of the Greek Testament now extant, the oldest of which cannot be placed earlier than the end of the fourth or the commencement of the fifth century. If therefore a father, who flourished in the fifth and subsequent ages, has a particular reading, it is the same as if we found it in a manuscript of that time.

(2.) As the fathers have frequently, though not always, quoted from memory, it is necessary to make a distinction between those passages which they expressly declare that they have taken literally from manuscripts, and those which they quote without any such assurance.

(3.) "We are not therefore to reject the quotation of a father, because it differs from the common text, but must first examine whether it cannot be discovered in manuscripts of the New Testament; and to enable those who have access to manuscripts to make this comparison with as much ease as possible, we should endeavour to procure the most accurate and copious extracts from the writings of the fathers. If a reading, then, which had the appearance of being an error of memory, is actually discovered in manuscripts, we may without hesitation put it down in the list of various readings; its antiquity will be determined by the age in which the father who quoted it lived: and the manuscripts which contain it will afford a secondary evidence of its age and authenticity. But we must not judge of the writings of all the fathers, nor of all the writings of the same father, in the same manner. They may be divided into

* See an account of them in Vol. I. pp. 256—262.

† See a notice of the Masora, pp 86—88. of this Appendix.

‡ An account of the Talmud is given in Vol. I. pp. 570, 571.

§ See Vol. I. pp. 310—328. *supra*.

|| See his *Critica Sacra*, (lib. i. cc. iii—xiv.) vol. i. pp. 14—135. 8vo edition, with Professor Vogel's notes.

** In his first Dissertation on the Hebrew Text, pp. 13. 79. 198. 444. 457. 461. 481. 484. 502. 510.

three different classes. 1. Commentaries, to which may be referred also those discourses which were written as expositions of parts of the Bible. 2. Works of edification. 3. Polemical writings. In the first it is evident that the book which is expounded is not quoted from memory, but the author, in writing his commentary, had lying before him a manuscript of the Greek Testament. But with respect to the polemical writings of the fathers, those who are acquainted with their mode of disputation, and know that their principal object is sometimes to confound their adversaries rather than to support the truth, will refer the quotations which appear in these productions to the lowest class. If a father was acquainted with more than one reading to a passage, he would certainly quote that which best suited his purpose, and with which he could most easily confute his opponents. It is therefore not sufficient to know what reading he quotes, but we must likewise consider where he quotes it: and those therefore who collect various readings from the writings of the antient fathers, would do well to point out the book, chapter, edition, and page, in order to enable the reader to form a proper judgment.

(4.) "It is necessary to make an accurate distinction between a quotation properly so called, and a passage of Scripture introduced and applied as part of a discourse. For if a writer, in treating any known doctrine of the Bible, uses the words of Scripture, he is at liberty to add or subtract, to contract or dilate them in a manner that is best adapted to the tenor of his discourse. But even such passages are not unworthy of notice, for if they are different in different manuscripts, and any one of these latter coincides with the former, the coincidence is not to be considered as a matter of chance. But when no manuscript corroborates the reading in such a passage, it is entitled to no voice in deciding on the text of the Greek Testament."

(5.) "In collecting readings from the works of the fathers, an accurate distinction must be made between those who wrote in Greek, and those who wrote in another language. Properly speaking, the former only are to be considered when we select readings for the Greek Testament, and the latter immediately relate to the text of the version from which they are quoted, unless particular mention be made of the Greek, or the writer, like Jerome, made a practice of correcting the translation of his country from the original."

6. *Critical conjecture* is not alone a legitimate source of emendation, nor is it at all to be applied, unless the text is manifestly corrupted, and in the most urgent necessity.

Conjectural readings, strongly supported by the sense, connexion, the nature of the language, or similar texts, may sometimes be *probable*, especially when it can be shown that they would easily have given occasion to the present reading: and readings first suggested by conjecture have sometimes been afterwards found to be actually in manuscripts. No one, however, should attempt this kind of emendation who is not most deeply skilled in the sacred languages; nor should critical conjectures ever be admitted into the text, for we never can be certain of the truth of merely conjectural readings. Were these indeed to be admitted into the text, the utmost confusion and uncertainty would necessarily be created. The diligence and modesty of the Masorites are in this respect worthy of our imitation; they invariably inserted their conjectures in the margin of their manuscripts, but most religiously abstained from altering the text according to their hypotheses.

IV. Having thus stated the causes of various readings, and offered a few cautions with regard to the sources whence the true lection is to be determined, it only remains that we submit to the reader's attention a few general rules, by which an accurate judgment may be formed concerning various readings.

1. That reading which is supported by the authority of the most antient manuscripts, and by all, or nearly all, the antient versions, is to be accounted genuine. The *earlier* manuscript, *ceteris paribus*, is more likely to be right than the later, because every subsequent copy is liable to new errors.

2. Greater is the authority of a reading found in only a few manuscripts of *different* characters, dates, and countries, than in many manuscripts of a similar complexion. But, of manuscripts of the same family

or recension, the reading of the greater number is of most weight. The evidence of manuscripts is to be weighed, not enumerated: for the agreement of several manuscripts is of no authority, unless their *genealogy* (if we may be allowed the term) is known, because it is possible that a hundred manuscripts that now agree together may have descended from one and the same source.

3. Of two readings, both of which are supported by manuscripts, the best is to be preferred; but if both of them exhibit good senses, then that reading which gives the best sense is to be adopted.

In Psal. ii. 6. there are two readings, one of which is found in the Masoretic copies, and the other in the Septuagint version. The former may be literally translated thus: *Yet will I anoint my King upon my holy hill of Sion.* This reading is supported by weighty evidence, viz. the Masora, the quotation of it in Acts iv. 27, the Greek versions of Aquila and Symmachus, the Chaldee paraphrase, and Jerome. The other reading, which is found in the Septuagint, may be thus rendered: *But as for me, by him I am appointed king on Sion, his holy mountain.* Now here the authority for the two readings is nearly equal; but if we examine their goodness, we shall see that the Masoretic lection is to be preferred, as being more grammatically correct, and more suited to the context.

4. A good various reading, though supported only by one or two witnesses of approved character, is to be preferred.

5. In the poetical and prophetical books of the Old Testament, that reading is best which accords with the poetical parallelism.—On the nature of which, see Vol. I. pp. 318—323.

6. Of two readings of equal or nearly equal authority, that is to be preferred, which is most agreeable to the style of the sacred writer.

If therefore one of two readings in the New Testament exhibits the Hebrew idiom, it is preferable to one that is good Greek, because the latter has the appearance of being a gloss of some Greek writer, which the former does not present. Thus, in Jude 1, *ἡγιασμενοις*, *sanctified*, is a better lection than *ἡγαπομενοις*, *beloved*; because the former is more in unison with the usage of the apostles in their salutations, and in the commencement of their Epistles. In Acts xvii. 26. the reading, *ἐξ εἰνός αἱματος*, *of one blood*, is preferable to *ἐξ εἰνός*, *of one* (which occurs in Rom. ix. 10), because it is in unison with the Hebrew style of writing.

7. That reading is to be preferred which is most agreeable to the context, and to the author's design in writing.

Every writer, and much more a divinely inspired writer, is presumed to write in such a manner, as not to contradict himself either knowingly or willingly, and to write throughout with a due regard to the order and connexion of things. Now in Mark i. 2, for *ἐν τοῖς προφῆταις*, *in the prophets*, several manuscripts read *ἐν Ἠσαῖα τῷ προφῆτῃ*, *in the prophet Isaiah*. Both Mill and Griesbach reject the common reading. But as the context shows that the evangelist cited not one but *two* prophets, viz. Mal. iii. 1. and Isa. xl. 3. the common reading ought to be retained, especially as it is supported by the Codex Alexandrinus, the Ethiopic, and Coptic versions, and the quotations of many fathers.

8. A reading, whose source is clearly proved to be erroneous, must be rejected.

9. Whenever two different readings occur, one of which seems difficult and obscure, but which may be explained by the help of antiquity, and a more accurate knowledge of the language, whereas the other is so easy as to be obvious to the meanest capacity, the latter reading is to be suspected; because the former is more in unison with the style of the sacred writers, which, abounding with Hebraisms, is repugnant to the genius of the pure Greek language. No transcriber would designedly change a clear into an obscure reading, nor is it possible that an inadvertency should make so happy a mistake as

to produce a reading that perplexes indeed the ignorant, but is understood and approved by the learned. This canon is the touchstone which distinguishes the true critics from the false. Bengel, Wetstein, and Griesbach, critics of the first rank, have admitted its authority; but those of inferior order generally prefer the easy reading, for no other reason than because its meaning is most obvious.

10. If for a passage, that is not absolutely necessary to the construction, various readings are found, that differ *materially* from each other, we have reason to suspect its authenticity; and likewise that all the readings are interpolations of transcribers, who have attempted by different methods to supply the seeming deficiency of the original. This rule however must not be carried to the extreme, nor is a single variation sufficient to justify our suspicion of a word or phrase, though its omission affects not the sense, or even though the construction would be improved by its absence: for, in a book that has been so frequently transcribed as the New Testament, mistakes were unavoidable, and therefore a *single* deviation alone can lead us to no immediate conclusion.

11. Readings which are evidently *glosses* or *interpolations* are invariably to be rejected.

(1.) *Glosses* are betrayed, 1. When the words do not agree with the scope and context of the passage; 2. When they are evidently foreign to the style of the sacred writer; 3. When there is evident tautology; 4. When words, which are best absent, are most unaccountably introduced; 5. When certain words are more correctly disposed in a different place; and lastly, when phrases are joined together, the latter of which is much clearer than the former.

(2.) “An *interpolation* is sometimes betrayed by the circumstance of its being delivered in the language of a later church. In the time of the Apostles the word Christ was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus, and was frequently applied as synonymous to ‘Son of God.’ The expression therefore ‘Christ is the Son of God,’ Acts viii. 37, is a kind of tautology, is almost as absurd as to say Christ is the Messiah, that is, the anointed is the anointed. But the word being used in later ages as a proper name, this impropriety was not perceived by the person who obtruded the passage on the text.”

(3.) “If one or more words that may be considered as an addition to a passage, are found only in manuscripts, but in none of the *most antient versions*, nor in the quotations of the early fathers, we have reason to suspect an interpolation.” In Acts viii. 39, the Alexandrian manuscript reads thus: ΠΙΝΑ[ΑΓΙΟΝ ΕΠΕΣΕΝ ΕΠΙ ΤΟΝ ΕΤΝΟΤΧΟΝ ΑΝΓΕΛΟΣ ΔΕ] ΚΥΗΡΙΑΣΕΝ ΤΟΝ ΦΙΛΙΠΠΟΝ — *The Spt [holy fell upon the eunuch, but the Angel] of the Lord caught away Philip.* The words between brackets, Michaelis thinks, are spurious; and Griesbach decidedly pronounces them to be an emendation of the copyist. They are found in six manuscripts cited by him, but these are *not antient*; and they are also in the Armenian version executed in the end of the fourth, or early in the fifth century, and in the Slavonic version executed in the ninth century. We are justified therefore in stating that they are not to be received into the sacred text.

12. Expressions that are less emphatic, unless the scope and context of the sacred writer require emphasis, are more likely to be the genuine reading, than readings differing from them, but which have, or seem to have, greater force or emphasis. For copyists, like commentators, who have but a smattering of learning, are mightily pleased with emphases.

13. That reading is to be preferred, which gives a sense apparently false, but which, on thorough investigation, proves to be the true one.

14. Various readings, which have most clearly been occasioned by

the errors or negligence of transcribers, are to be rejected. How such readings may be caused, has already been shown in pp. 145, 146 of this Appendix.

15. Lectionaries, or lesson books used in the early Christian church, are not admissible as evidence for various readings. (On the nature of lectionaries, see pp. 121, 122 of this Appendix). Whenever, therefore, *Ἰησοῦς*, *Jesus*, *ἀδελφοί*, *brethren*, or similar words, (which were antiently prefixed to the lessons accordingly as the latter were taken from the Gospels or Epistles, and which are found only in lectionaries), are found at the beginning of a lesson, they are to be considered as suspicious; and fifty manuscripts that contain them have no weight against the same number which omit them.

16. Readings introduced into the Greek text from Latin versions are to be rejected.

17. A reading that is contradictory to history and geography, is to be rejected, especially when it is not confirmed by manuscripts.

In Acts xii. 25. we read that *Barnabas and Saul returned from* (ἐξ) *Jerusalem*, where some manuscripts have *εἰς* *to Jerusalem*. This last reading has been added by some ignorant copyist, for Barnabas and Saul were returning from Jerusalem to Antioch with the money which they had collected for the poor brethren.

18. That reading which makes a passage more connected is preferable, all due allowance being made for abruptness in the particular case. Saint Paul is remarkable for the abruptness of many of his digressions.

The preceding are the *most material* canons for determining various readings, which are recommended by the united wisdom of the most eminent biblical critics. They have been drawn up chiefly from Dr. Kennicott's *Dissertations on the Hebrew Text*, the canons of De Rossi in his *Prolegomena* so often cited in the preceding pages, and from the canons of Bauer in his *Critica Sacra*, of Pfaff, Wetstein, Griesbach, and above all of Michaelis, with Bishop Marsh's annotations, often more valuable than the elaborate work of his author. As the subject of various readings is of great importance, and has been treated at considerable length by different learned men, we shall conclude this article with a list of the principal separate treatises in which it has been discussed.

1. Joannis Clerici *Ars Critica*. 8vo, London, 1698.

The two first sections of the third part of this very valuable critical work treat on the origin and correction of false readings, both in profane and particularly in the sacred writers.

2. Christoph. Matt. Pfaffii *Dissertatio Critica de Genuinis Librorum Novi Testamenti Lectionibus*. Amstelodami, 1709, 8vo.

3. J. H. ab Elswich *Dissertatio de Recentiorum in Novum Fœdus Critice*. Vitebergæ, 1711.

4. J. W. Baieri *Dissertatio de variarum Lectionum Novi Testamenti usu et abusu*. Altdorf, 1712.

5. J. L. Frey *Commentarius de variis Lectionibus Novi Testamenti*. Basil, 1713.

6. Chr. Luderi Dissertatio de Causis Variantium Lectionum Scripturæ. 1730.

7. J. A. Osiandri Oratio de Originibus Variantium Lectionum Novi Testamenti. Tubingen, 1739, 4to.

8. J. A. Osiandri Disputatio de Præcipuis Lectionibus variis Novi Testamenti. Tubingen, 1747, 4to.

9. J. C. Klemm Principia Criticæ Sacræ Novi Testamenti. Tubingen, 1746, 4to.

10. Jo. Geo. Richter Exercitatio de Arte Critica Scripturæ Interprete. Lugd. 1750, 4to.

11. C. B. Michaelis Tractatio Critica de variis Lectionibus Novi Testamenti caute colligendis et dijudicandis, in qua cum de illarum causis tum de cautelis agitur, simulque de codicibus, versionibus antiquis, et Patribus, partim curiosa, partim utilia, asseruntur. Halæ, 1749, 4to.

This treatise was the foundation on which J. D. Michaelis built his "admirable chapter" on the various readings of the New Testament, as Bishop Marsh most truly terms it. This chapter forms by far the largest portion of the first volume of his Introduction to the New Testament. The Latin treatise of his father is of extreme rarity.

12. Jo. Jac. Wetstenii Libelli ad Crisin atque Interpretationem Novi Testamenti. Adjuncta est Recensio Introductionis Bengelii ad Crisin Novi Testamenti, atque Glocestrii Ridley Dissertatio de Syriacarum Novi Fœderis Indole atque Usu. Illustravit Joh. Salomo Semler. Halæ Magdeburgicæ, 1766, 8vo.

The first 109 pages of this volume contain Wetstein's *Animadversiones et Cautiones ad Examen Variarum Lectionum Novi Testamenti Necessariæ*, which were first printed in the second volume of his edition of the Greek Testament. pp. 859—874. They have been consulted for the preceding observations on various readings. Wetstein's rules for judging of various readings are given with great clearness and precision; and the whole volume "is a publication which should be in the hands of every critic." (Bishop Marsh).

No. VII.

A SKETCH

OF THE

PROFANE HISTORY OF THE EAST,

*From the Time of Solomon to the Babylonian Captivity ;**Illustrating the History of the Hebrews, as alluded to in the Writings of the Prophets*.*

Referred to, p. 219 of this Volume.

THE difficulty of understanding the prophetic writings is occasioned, partly by our being unacquainted with the history of the nations with whom the Hebrews had any connexion, and partly by the differences subsisting between sacred and profane historians, respecting the names, dates, and events mentioned in their writings. From the time of Abraham to that of David, the history of the Hebrews presents no difficulties ; because it concerns only one people, who never went beyond their country, and who had scarcely any intercourse with foreign powers ; and also because historians have not gone so far back. In vain shall we seek in the writings of the Greeks or Romans for an account of the war between Amraphel king of Shinar and his allies and the kings of Sodom, Gomorrah, and their allies. They are totally silent concerning the tyranny and monarchy of Nimrod and his successors, as well as respecting the conquest of the land of Canaan by the Hebrews, and their victories over the Amorites. During the administration of the Judges, we meet with a Chushan Rishathaim king of Mesopotamia, of whom the antients had no knowledge. The Idumeans or Edomites, the Philistines, Amalekites, Midianites, Moabites, and Ammonites, were unknown to profane writers : yet these were powerful nations, with whom the Hebrews were most frequently engaged.

David and Solomon, whose power was so great, and whose dominions were so extensive, are scarcely if at all noticed in foreign history. Their monarchy is not even mentioned among the four great empires

* Principally translated from Calmet's *Commentaire Littéral*, tome v. pp. 575—584 ; the references being carefully collated and verified.

of the Assyrians, Medes, Persians, and Chaldeans: though it amply merited notice, both from its extent and its power. During the time of David, Syria was divided between Hadadezer king of Damascus and Toi king of Hamath: the former he subdued, and with the latter he concluded an amicable treaty*. His conquests reached as far as the Euphrates†; he was at peace with Egypt and Phœnicia; and all the other neighbouring nations were either subject or tributary to him. Solomon maintained and defended the kingdom which David had left to him‡. But during the whole of this period we find no traces of that mighty Assyrian empire of whose grandeur and power so much has been recorded. From the time of Nimrod to the reign of Menahem king of Israel (nearly fifteen hundred years), no Assyrian monarch is mentioned in the Scriptures: but, subsequent to the time of Menahem, we meet with Tiglathpileser, Shalmaneser, Sennacherib, and Esarhaddon, kings of Assyria; with Merodach Baladan king of Babylon in the time of Hezekiah; after him, with Nebuchadnezzar, who is so celebrated in the Scriptures, and was not unknown to profane historians. Nebuchadnezzar was succeeded first by Evilmerodach, then by Belshazzar; who was followed by Darius the Mede, by Cyrus, and the Persians. Such is the general idea which the Scriptures give us concerning those celebrated monarchies.

The antiquity of the Egyptian empire is indisputable, though its origin is involved in impenetrable obscurity. Shishak was the first sovereign of Egypt who attacked the Israelites in their own country; he waged war against Rehoboam the son of Solomon§. Many years after, Pharaoh-Necho conquered Josiah king of Judah; and finally, Pharaoh-Hophrah, the Apries of profane historians, having come to assist Jerusalem against Nebuchadnezzar, was defeated and obliged to retire. Such are the scanty notices which sacred history furnishes us respecting that celebrated kingdom; they are too concise to afford any help in understanding the prophecies, so that it becomes necessary to resort to other sources of information to conduct us through so obscure and difficult a path.

After the separation of the ten tribes, the great Hebrew monarchy founded by David, and maintained by Solomon, began to decline: for some time, indeed, the Hebrews defended themselves, but they were ultimately obliged to give way, and to submit to the kings of Assyria and Babylon. Two mighty powers, the Egyptians on one side, and the Syrians on the other, for a long time contended for the dominion of the kingdom of Israel. The kings of Damascus were incessantly at war with the kings of Israel and Judah; until the latter, finding themselves the weakest, invoked the assistance of the kings beyond the Euphrates. This measure proved fatal to both parties; that is, to the Syrians and the Israelites. The Syrians were conquered, and their empire destroyed; but the Hebrews continued subject and tributary to their liberators, who in no long time became their most dangerous

* 2 Sam. viii. 5. 9—12.

† 1 Kings iv. 24. ix. 17—19.

‡ 2 Kings xxiii. 29.

† 2 Sam. viii. 3.

§ 1 Kings xiv. 25.

** Jer. xlv. 30.

enemies. Having exhausted them by levying insupportable tributes, they deprived them of their liberty, and finally carried them into captivity beyond the Euphrates.

The Egyptians entered Judea during the reign of Rehoboam, from whom they took immense riches, and returned into their own country. They did not return into Palestine until the reign of Josiah, an interval of about 360 years. Pharaoh-Necho king of Egypt, being at war with the king of Assyria, requested a passage for his forces through the dominions of Josiah. This being refused, a battle ensued, in which Josiah was slain *. The Egyptian monarch pretended that the kingdom of Judah became subject to him, in consequence of this victory; he therefore deposed Jehoahaz, whom the Jews had elevated to the throne without his concurrence, and carried him captive into Egypt; and raised Jehoiachim to the throne, imposing on his country a tribute of one hundred talents of silver, and one talent of gold †. But the Egyptians did not retain the dominion of Judea for any considerable time. Nebuchadnezzar king of Babylon entered that country, which he subjugated, and confined the Egyptian monarch within the limits of his own territories ‡. The latter made some futile attempts to oppose the victorious arms of Nebuchadnezzar; but his efforts were frustrated, and he was ultimately compelled to yield to that conqueror, who took Jerusalem, and carried the Jews into captivity beyond the Euphrates.

While these mighty powers were disputing for the empire of Palestine, several wars, of comparatively little importance, were waged between the kings of Israel and Judah, and also between those sovereigns and the Philistines, Idumeans or Edomites, Amorites, and Moabites; but these petty wars (which it falls not within our plan to notice) served only to weaken the contending parties, and to render them an easy conquest to those by whom they were finally subjugated.

The preceding is a general idea of the history of the Hebrews, from the time of David to the Babylonian captivity, and of their relations with other nations during that period. But as a more detailed view of them is desirable, we shall add to the information afforded by profane authors what is related by the sacred historians, and shall insert what is stated in the writings of the prophets. The latter indeed will supply us with many particulars, which will elsewhere be sought in vain: for their predictions were not exclusively confined to the affairs of the Hebrews. They announced to other nations the events which should befall them; and Jeremiah, especially, may be considered as the prophet of the Gentiles, from the great number of predictions which he delivered concerning them.

* 2 Kings xxiii. 29.

† 2 Kings xxiii. 30—35.

‡ 2 Kings xxiv. 7.

SECTION I.

ON THE ASSYRIAN EMPIRE.

THE empire of Assyria was founded by Ninus, the son of Belus; and, according to Herodotus, it continued five hundred and twenty years*. Ninus reigned one hundred and twenty-two years according to some historians†, though others make his reign to have lasted only seventeen years‡. He enlarged and embellished the antient city of Nineveh, which had been built by Nimrod many ages before his time§. The commencement of his reign is fixed by Archbishop Usher to the year of the world 2737, B. C. 1267, during the period when Deborah and Barak judged the Israelites.

Ninus was succeeded by his queen Semiramis, who reigned forty-two years. She enlarged the Assyrian empire, which she left in a flourishing state to her son Ninyas, A. M. 2831, B. C. 1173. The Scriptures are totally silent concerning the subsequent history of that celebrated monarchy, and the successors of Ninyas, until the time of the prophet Jonah, who flourished A. M. 3180, B. C. 824; and even then they do not state the name of the monarch who filled the Assyrian throne. It is evident, however, that Nineveh was at that time a city of immense extent, whose inhabitants, like those of other great cities abounding in wealth and luxury, were extremely corrupt in their morals. But, at the preaching of Jonah, both sovereign and subjects repented and abandoned their evil ways, and thus for a time delayed the execution of the divine judgments. About fifty years after the time of Jonah, the Scriptures mention a king of Assyria, named Pul, who invaded the kingdom of Israel in the days of Menahem (2 Kings xv. 19, 1 Chron. v. 26), who gave him a thousand talents of silver to engage him to lend him his assistance, and secure him on his throne. Pul is supposed to have been the father of Sardanapalus, the last king of the Assyrians, in whose reign the crimes of the Ninevites having risen to their utmost height, God raised up enemies to chastize them. Arbaces the Median, indignant at the effeminate and luxurious life which Sardanapalus led in his palace, conspired with Belesis governor of Babylon to shake off the yoke of so worthless a sovereign. After various engagements, they compelled him to retreat to Nineveh, where he expected that he should be able to defend himself a long time, because the city was strongly fortified, and the besiegers had not machines to batter the walls. But in the third year of the siege, the river Tigris, being swoln with continual rains, overflowed part of the city, agreeably to the predictions of Nahum||, and broke down the wall for twenty furlongs. Sardanapalus, that he might not fall into the hands of his enemies,

* Herodotus, lib. i. c. 95.

† Julius African. and Eusebius in Chron.

‡ Diodorus Siculus, lib. ii. c. i—iv.

§ Gen. x. 9, 10.

|| See the prophecy of Nahum, particularly ch. i. 8—10.

burnt himself in his palace, with his women and all his immense treasures*. Arbaces and Belesis then divided the dominions of Sardanapalus: the former had Media, which he restored to its liberty; the latter had Babylon, where he reigned fourteen years: Nineveh they left to Ninus the younger, who was heir to the antient kings of Assyria, and maintained the *second* Assyrian monarchy with considerable splendour; so that out of the ruins of this vast empire there were formed three considerable kingdoms, viz. that of Nineveh, that of Babylon, and that of the Medes. We shall briefly consider each of them, separately, according to the share they had in the affairs of the Jews.

Belesis, called Baladan by Isaiah (xxxix. 1, 2 Kings xx. 12), is the Nabonassar of profane historians. He founded the Babylonian empire, of which he made Babylon the metropolis. He was succeeded by his son Merodach-Baladan, who cultivated Hezekiah's friendship, as appears from the embassy which he sent to the latter to congratulate him on his recovery from sickness (2 Kings xx. 12), A. M. 3291, B. C. 713. After this time the sacred historians are silent concerning the kings of Babylon until the time of Esar-haddon, who is noticed in a following page.

The younger Ninus, who was left king of Assyria and Nineveh, is the Tiglath-pileser of the Scriptures*, A. M. 3257. B. C. 747. His empire appears to have been the most celebrated in the East; as Ahaz king of Judah sent to request his assistance against Rezin king of Damascus, and Pekah king of Israel. Accordingly, Tiglath-pileser advanced with a numerous army, defeated Rezin, captured Damascus, and put an end to the kingdom erected there by the Syrians, agreeably to the predictions of Isaiah (viii. 4.) and Amos (i. 5). He also entered the kingdom of Israel, conquered Pekah, and carried away part of the ten tribes beyond the river Euphrates. But Ahaz soon had cause to regret this unhallowed alliance: for Tiglath-pileser exacted from him such immense sums of money, that he was obliged not only to exhaust his own treasures, but also to take all the gold and silver out of the temple (2 Chron. xxviii. 20, 21, 24). Ahaz became tributary to the Assyrian monarch, whose successors found abundance of pretexts for entering the kingdom of Judah, which they ultimately ruined and subverted.

Shalmaneser, the successor of Tiglath-pileser, came into Syria A. M. 3280, B. C. 724, and desolated the country of the Moabites, agreeably to the prophecy of Isaiah (xvi. 1), delivered three years before. He then attacked Samaria, and completed the misfortunes of the Israelites who remained, by carrying them into captivity beyond the Euphrates. Thus terminated the kingdom of Israel A. M. 3283, B. C. 721. (2 Kings xvii. 3. xviii. 9—11). Hezekiah, by the special protection of God, escaped the fury of Shalmaneser, to whom however he became tributary, and the Assyrian returned in triumph to Nineveh.

* Usher's Annals, p. 48. A. M. 3254. Athenæus, lib. xii. c. 12.

† 2 Kings xv. 29. xvi. 7. 10. 2 Chron. xxviii. 20.

Shortly after these events, most of the maritime cities that were subject to the Tyrians revolted against them, and submitted to the Assyrians. Shalmaneser advanced to their assistance. These cities furnished him with a fleet of sixty or seventy vessels, manned by eight hundred Phœnician rowers. They were attacked by the Tyrians with twelve vessels only; who dispersed their fleet, and took five hundred prisoners. The Assyrian monarch did not venture to lay siege to Tyre; but he left bodies of troops in its vicinity to guard the river and aqueducts whence the Tyrians obtained their supplies of water. His precautions were frustrated by the besieged, who dug wells within their city. It was about this time that Isaiah denounced against them those judgments which are recorded in the twenty-third chapter of his prophecies. And Hezekiah seems to have availed himself of the troubled state of Phœnicia and the whole coast of the Mediterranean, in order to attack the Philistines (2 Kings xviii. 7, 8).

Sennacherib ascended the throne of Assyria A. M. 3287, B. C. 717, and was immediately involved in war, both in Asia and in Egypt. While he was thus engaged, Hezekiah shook off the yoke of the Assyrians, and refused to pay the tribute exacted from him by Shalmaneser. It appears from some passages of Scripture that Hezekiah had concluded treaties of mutual alliance and defence with the kings of Egypt and Ethiopia against the Assyrian monarch*. Upon Hezekiah's refusal of the tribute, Sennacherib invaded Judah with a mighty army, and captured the principal cities of that country. It is probable that he took Damascus in his progress. The pious monarch, grieved to see his kingdom pillaged, implored peace of Sennacherib on any terms he would prescribe; and gave him three hundred talents of silver and thirty talents of gold to withdraw. But the Assyrian, regardless alike of the sanction of oaths and of treaties, continued the war, and prosecuted his conquests more vigorously than ever. Nothing was able to withstand his power: and, of all the strong places of Judah, none remained uncaptured but Jerusalem, which was reduced to the very last extremity. Isaiah, however, encouraged Hezekiah by promises of divine interposition and deliverance, and announced that the enemy would soon be obliged to return into his own country (2 Kings xix. 20—34). Accordingly, after Sennacherib had defeated the allied forces of the king of Egypt and of Tirhakah king of Ethiopia, who had advanced against him to assist Hezekiah, he returned into Judah with immense spoil, and renewed the siege of Jerusalem: but an angel of Jehovah slew one hundred and eighty-five thousand of his troops (2 Kings xix. 35). Sennacherib returned to Nineveh, where two of his sons, weary of his tyranny and savage temper, slew him while he was worshipping in the temple of Nisroch his god, and immediately fled into the mountains of Armenia (2 Kings xix. 37. Tobit i. 21).

It was during the first year of this war that Hezekiah fell sick, and was cured in a miraculous manner, and that the shadow of the

* Isa. xxx. 1, *et seq.* 2 Kings xviii. 24. xix. 9.

sun went back ten degrees on the dial of the palace, to prove the truth of Isaiah's prediction of his recovery. The report of this cure having reached as far as Babylon, the king Merodach-Baladan sent ambassadors to congratulate Hezekiah on his recovery, and to acquaint themselves with the miracle *. Hezekiah, flattered with the honour thus conferred upon him, in the secret pride and vanity of his heart showed the ambassadors the vast treasure he possessed, and all the magnificence of his palace. For this he was reproved by the prophet Isaiah, who predicted that all his riches would one day be transported to Babylon.

A. M. 3294, B. C. 710. On the death of Sennacherib, Esar-haddon, another of his sons, reigned in his stead. He is called Sargon by Isaiah (xx. 1.) He reigned twenty-nine years, during which he waged war with the Philistines, from whom his general Tarthan took Ashdod. He also attacked Egypt and Ethiopia (Isa. xx), and Idumea or Edom (Isa. xxxiv), in order to avenge the injuries they had committed against his father Sennacherib; and at length he took Jerusalem, and carried Manasseh king of Judah to Babylon (2 Chron. xxxiii). This last war, however, happened long after those above related. Esar-haddon restored the glory of Assyria; and, in addition to his other victories, to the sceptre of Nineveh he united that of Babylon, having availed himself of the intestine troubles and commotions occasioned by the extinction of the royal family, to make himself master of that city, and annex it to his former dominions. Manasseh, having been restored to the divine favour after a deep and sincere repentance, obtained his liberty, and returned to Jerusalem, after a short captivity at Babylon †.

Saosduchin or Nebuchadnezzar I. succeeded Esar-haddon, and reigned 20 years according to Ptolemy. Having conquered Arphaxad king of the Medes (the Deioces of Herodotus ‡) he resolved to subjugate all the neighbouring territories. He therefore dispatched Holofernes into Syria and Palestine with an immense army; but that general was slain, and his army totally discomfited, before Bethulia, in the manner related in the apocryphal book of Judith.

A. M. 3356, B. C. 648, Saracus, otherwise called Chinaldon or Chyna-Ladanus, succeeded Saosduchin in the Assyrian throne. Having rendered himself obnoxious to his subjects by his effeminacy, and the little care he took of his dominions, Nabopolassar satrap of Babylon, and Cyaxeres the son of Astyages king of Media, leagued together against him. He was besieged in Nineveh, which was taken by his enemies, who partitioned his dominions between them; Nabopolassar becoming master of Nineveh and Babylon, and Cyaxares having Media and the adjacent provinces §.

* 2 Kings xviii. xix. xx. Isa. xxxvi. xxxvii.

† Lib. i. cc. 101, 102.

‡ Usher's Annals, A. M. 3327.

§ Usher. ad A. M. 3378, p. 62.

SECTION II.

ON THE CHALDEAN OR BABYLONIAN EMPIRE.

A. M. 3398, B. C. 606. Nabopolassar having associated his son Nebuchadnezzar with him in the empire, sent him to reduce the provinces of Syria and Palestine, which had revolted from him. In his way thither, the young prince defeated the army of Pharaoh Necho king of Egypt, and recaptured Carchemish (Jer. xlv. 2). Having penetrated into Judea, he besieged Jerusalem, and took it; and caused Jehoiakim, the son of Josiah king of Judah, to be put in chains, intending to have him carried to Babylon; but, being moved with his repentance and affliction, he restored him to his throne (2 Chron. xxxvi. 6). Great numbers of the Jews, and, among the rest, some children of the royal family, were carried captive to Babylon, whither all the royal treasures, and part of the sacred vessels of the temple, were likewise transported (2 Chron. xxxvi. 7. Dan. i. 1—7). Thus was accomplished the judgment which God had denounced to Hezekiah by the prophet Isaiah (xxxvii. 5—7). From this celebrated period, which was the fourth year of Jehoiakim king of Judah, we are to date the seventy years captivity of the Jews at Babylon, so often foretold by Jeremiah. Among the members of the royal family thus taken captive was the prophet Daniel; Ezekiel followed some time afterwards.

A. M. 3399, B. C. 605, Nabopolassar died, and Nebuchadnezzar began to reign alone; and in the fourth year of his empire he had the memorable vision related and interpreted by the prophet Daniel (ii). At this time Jehoiakim revolted from the king of Babylon, whose generals marched against him, and ravaged his country (2 Kings xxiv. 1, 2). Jehoiakim "slept with his fathers," neither regretted nor lamented by his subjects, agreeably to the prediction of Jeremiah (xxii. 18, 19); though the precise manner of its fulfilment is not recorded by the sacred historian. Jehoiachin or Jeconiah, also called Coniah (Jer. xxii. 24), succeeded to the throne and iniquity of his father, and in the eighth year of his reign, Jerusalem was besieged and taken by the generals of Nebuchadnezzar; and Jehoiachin, together with part of the nobility and the princes of the people, were carried into captivity to Babylon (2 Kings xxiv. 6—16). Mattaniah, also called Zedekiah, who was the uncle of Jehoiachin, was elevated to the throne, and left at Jerusalem, A. M. 3405. B. C. 599. (2 Kings xxiv. 17).

Nebuchadnezzar did not continue long at Babylon. Having received intelligence that Zedekiah had made an alliance with Pharaoh Hophra king of Egypt, and had violated his oath of fidelity, Nebuchadnezzar marched against him, defeated his forces, and laid siege to Jerusalem, agreeably to the prediction of Jeremiah (xlv. 30). The arrival of the Egyptian monarch at the head of a powerful army, gave the besieged a gleam of hope, but their joy was of short duration. The Egyptians were defeated, and the conqueror returned

to Jerusalem, which he took by storm, after a siege of two years, A. M. 3416, B. C. 588. Zedekiah was arrested in his flight, and conducted to Riblath, where Nebuchadnezzar was. After seeing his two children put to death before his face, the Jewish king was deprived of both his eyes, loaded with chains, and carried to Babylon, where he died. Jerusalem was destroyed, the temple pillaged and burnt, and the heads of the people that yet survived were carried into captivity beyond the Euphrates. Only a wretched remnant of the common people was left in Judea under the government of Gedaliah the son of Ahikam (Jer. xl. 5); who being afterwards put to death by Ishmael the son of Nethaniah, part of the people withdrew into Egypt with Jeremiah (xli. xlii.), and the rest were, a few years afterwards, transported to Babylon by Nebuzaradan (Jer. lii. 30).

A. M. 3419, B. C. 585.—Three years after the capture of Jerusalem, Nebuchadnezzar commenced the siege of Tyre; he closely invested it for twelve years, and in the thirteenth year of the siege he took that city. During this interval he waged war with the Sidonians, Ammonites, Moabites, and Edomites or Idumeans, in conformity with the prophecies of Jeremiah, Ezekiel, and Obadiah *. Having captured Tyre, Nebuchadnezzar entered Egypt, and laid waste the whole country (Ezek. xxix—xxxi). Pharaoh Hophra (the Apries of profane historians) was put to death by his enemies (Jer. xlv. 30. Ezek. xxxii.); and Amasis, his rival for the throne, was left to govern that country in his stead. Nebuchadnezzar carried a great number of captives from Egypt to Babylon.

After his return from these successful expeditions, Nebuchadnezzar employed himself in embellishing Babylon: but, to humble his pride, God sent him the memorable admonitory dream recorded by the prophet Daniel (iv. 1—27.); and twelve months afterwards he was bereft of his senses, precisely in the manner that had been foretold (28—33.) At length he recovered his understanding (34—37), and shortly after died, in the forty-third year of his reign, A. M. 3442, B. C. 563. He was succeeded by Evil-Merodach, who reigned only two years. He liberated Jehoiachin king of Judah, who had been detained in captivity nearly thirty-seven years (Jer. lii. 31). Evil-Merodach becoming odious to his subjects in consequence of his debaucheries and iniquities, his own relations conspired against him, and put him to death. Neriglissar, one of the conspirators, reigned in his stead; and, after a short reign of four years, being slain in battle, he was succeeded by Laborosoarchod, a wicked and inglorious prince, whom his subjects put to death for his crimes. To him succeeded Belshazzar, called by Berosus, Nabonidus, and by Herodotus, Labynitus. He is supposed to have been the son of Evil-Merodach, and consequently the grandson of Nebuchadnezzar, to whom, according to the prophecy of Jeremiah, all the nations of the East were to be subject, as also to his son and grandson

* Jer. xliii. xlv. xlv. Ezek. xxvi—xxviii. Obad. throughout.

after him (Jer. xxvii. 7). During this sovereign's reign Daniel had the celebrated visions relative to the succession and fates of the four great empires (Dan. vii. viii.) Belshazzar was put to death the same night that he profaned the sacred vessels of the temple (v.) Thus terminated the Babylonian empire, after having subsisted two hundred and ten years from the subversion of the great Assyrian empire, A. M. 3466, B. C. 538.

SECTION III.

ON THE EMPIRE OF THE MEDES.

THE Medes or Medians were subject to the Assyrian monarchs until the reign of Sardanapalus. Arbaces conspired against him, compelled him to burn himself in Nineveh, and restored the Medes to liberty, A. M. 3257, B. C. 747. He is considered as the founder of the Median monarchy, to which Justin assigns a duration of three hundred and fifty years, but Herodotus only one hundred and twenty years*. The last-mentioned historian has recorded the names of only four Median sovereigns, viz. Dejoces, Phraortes, Cyaxares, and Astyages. Diodorus Siculus† enumerates ten kings; Eusebius and Syncellus, eight. Herodotus, however, acknowledges that the Medes had enjoyed their liberty for some time before they elected Dejoces to be their king, A. M. 3294, B. C. 710. He caused the city of Ecbatana to be built, and is said to have reigned fifty-three years. Phraortes his successor subjugated the Persians to the Median empire, and reigned twenty-two years, A. M. 3347—3369. B. C. 657—635. Phraortes was succeeded by Cyaxares, who took Nineveh, and considerably enlarged the Median empire, A. M. 3369—3409, B. C. 626—595. His son and successor Astyages, the Ahasuerus of the Scriptures, reigned thirty-five years, A. M. 3409—3444, B. C. 595—560. No particulars of his reign, however, are recorded by profane historians, excepting his repulsing an invasion of his territories made by the Babylonians under Evil-Merodach the son of Nebuchadnezzar. On the death of Astyages, the crown devolved on his son Cyaxares II., whom the Scriptures call Darius the Mede. A. M. 3444, B. C. 560.

SECTION IV.

ON THE PERSIAN EMPIRE.

CYRUS, who is deservedly called the *Great*, both on account of his extensive conquests, and also for his liberation of the captive Hebrews, was the son of Cambyses a Persian grandee, and Mandane the daughter of Astyages king of the Medians. He was born A. M. 3405,

* Justin. Hist. lib. i. c. 6. ed. Bipont. Herod. lib. i. c. 95—107. ed. Oxon. 1809.

† Lib. ii. c. 32. edit. Bipont.

B. C. 599, one year after his uncle Cyaxares the brother of Mandane. Weary of obeying the Medians, Cyrus engaged the Persians to revolt from them. He attacked and defeated Astyages his maternal grandfather, whose life he spared, and gave him the government of Hyrcania, satisfied with having liberated the Persians, and compelled the Medes to pay him tribute. Not long after the latter rebelled against him, and involved Cyrus in a protracted war. Having again reduced the Medes, Cyrus directed his arms against the Babylonians; whose ally, Crœsus king of Lydia, having come to their assistance, was defeated and obliged to retire into his own country. Cyrus continued to prosecute the war against the Babylonians, and having settled every thing in that country, he followed Crœsus into Lydia, whom he totally discomfited, and overran his territories. Thus far we have followed the narrative of Justin*: Herodotus relates events nearly in the same order†, but places the Babylonian war after the war with Crœsus, and the entire reduction of Lydia. He says that Labynitus (the Belshazzar of Scripture) was at that time the king of Babylon, and that Cyrus, having subdued his other enemies, at length attacked and defeated the Babylonians, who withdrew into their city, which was both strongly fortified and amply stored with provisions.

Cyrus, finding that the siege would be protracted, diverted the course of the Euphrates by causing great ditches to be dug on both sides of the city, above and below, that its waters might flow into them: the river being thus rendered passable, his soldiers entered the city through its channel. Babylon was taken, and the impious Belshazzar was put to death (Dan. v. 30). So vast was that city, that the inhabitants of each extremity were ignorant of its capture, though the enemy was in its very centre; and as a great festival had been celebrated on that day, the whole city was absorbed in pleasure and amusements. Cyrus constituted his uncle Cyaxares (or Darius the Mede) king of the Chaldeans (Dan. v. 31). Cyrus immediately restored the captive Jews to liberty (2 Chron. xxxvi. 22. Ezra i. 1), and commanded pecuniary assistance to be given to those who stood in need of it. Cyrus died A. M. 3475, B. C. 529, in the seventieth year of his age, though historians are by no means agreed concerning the manner of his death.

Cambyzes, the successor of Cyrus, was one of the most cruel princes recorded in history. As soon as he was seated on the throne, he invaded and conquered Egypt, and reigned there three years. At the same time he detached part of his army against the Ethiopians, and commanded his generals to pillage the temple of Jupiter Ammon. Both these expeditions were unfortunate. The army which had been sent against the latter perished in the sands of the deserts; and that which he led against the former, for want of provisions, was compelled to return with great loss. Mortified at his disappointments, Cambyzes now gave full vent to the cruelty of his disposition. He killed his sister Meroe, who was also his wife; he

* Lib. i. c. 7.

† Lib. i. c. 178.

commanded his brother Smerdis to be put to death, and killed many of his principal officers; he treated the gods of the Egyptians with the utmost contempt, and committed every possible outrage against them. Hearing at length that his throne was filled by an usurper, who pretended to be his brother Smerdis, and reigned at Babylon, he set out on his return to his dominions, but died at Ecbatana, a town in Syria, situated at the foot of Mount Carmel.

A. M. 3482, B. C. 522. After the death of Cambyses, the Persian throne was usurped by seven Magi, who governed for some time, making the people believe that their sovereign was Smerdis the brother of Cambyses. The Samaritans, who were always jealous of the prosperity of the Jews, obtained an edict from the pseudo-Smerdis (called Artaxerxes in the Scriptures), prohibiting them from rebuilding the temple and fortifications of Jerusalem (Ezra, iv. 7, 16). This interruption continued until the second year of Darius the son of Hystaspes.

A. M. 3483, B. C. 521. The imposition of the Magi being at length discovered, Darius the son of Hystaspes was acknowledged king. Having been informed of the permission which Cyrus had granted to the Jews to rebuild their temple, he allowed them to resume the work (Ezra. iv. 24. vi. 1), which they had commenced by the exhortations and encouragement of the prophets Haggai (i. 1.) and Zechariah (i. 1. Ezra v. 1). This Darius is the Ahasuerus who married Esther, and granted various privileges to the Jews*.

A. M. 3519, B. C. 485. Xerxes succeeded Darius in the Persian throne; but as no particulars are recorded of him as connected with the Jews, we pass on to the reign of his successor Artaxerxes, who greatly favoured them, first sending Ezra into Judea (Ezra vii. viii), and afterwards Nehemiah, to rebuild the walls of Jerusalem (Neh. i. ii). The Persian monarchy subsisted for many centuries after this event; but, as its history is not connected with that of the Jews, it would be foreign to the plan of this abstract to give the succession of its sovereigns.

SECTION V.

ON THE EGYPTIAN EMPIRE, AS CONNECTED WITH THE HEBREWS.

No intercourse subsisted between the Israelites and Egyptians, from the departure of the former out of Egypt, until the reign of Solomon, who having married a daughter of Pharaoh (1 Kings iii. 1. vii. 8), and established a considerable trade between Egypt and Palestine, the two kingdoms became intimately connected. By way of dowry to his daughter, the king of Egypt gave Solomon several cities which he had taken from the Philistines (1 Kings ix. 16). Afterwards, however, this intimacy declined, as Pharaoh afforded shelter, even during

* See the book of Esther throughout.

the life of Solomon, to Jeroboam the son of Nebat, (1 Kings xi. 26), and to Hadad the son of the king of Edom or Idumea (18, 19). The connexion was totally broken off in the reign of Rehoboam, the son and successor of Solomon: Shishak king of Egypt invaded the kingdom of Judah, and despoiled the temple of its treasures (xiv. 25, 26.).

Towards the end of the kingdoms of Israel and Judah, the sovereigns of those countries, finding themselves too weak to resist the Assyrian and Babylonian monarchs who pressed them closely, had frequent recourse to the kings of Egypt for succour. But these applications were always fatal to them. The vain confidence of the people of God in these heathen princes is a frequent subject of reproof in the writings of the prophets *. Hezekiah derived no advantage from his alliance with the king of Egypt †; neither was Hoshea king of Israel benefited by his alliance with So, king of the same country ‡. Josiah king of Judah was slain in the vain attempt to oppose the passage of Pharaoh-Necho through his territories, when marching against the Assyrians (2 Kings xxiii. 29). Pharaoh pushed on beyond the Euphrates, and took Carchemish, which place he garrisoned; and on his return through Judea he deposed Jehoahaz, whom the people had raised to the throne, and placed Eliakim or Jehoiakim in his stead, on whom he imposed a tribute.

The governor of Syria and Phœnicia, who held those provinces in behalf of the king of Babylon, having put them under the dominion of the king of Egypt, Nabopolassar king of Assyria sent his son Nebuchadnezzar against him; who first retook Carchemish, and afterwards reduced the whole of the country between the Euphrates and the Nile to his father's sceptre §.

A. M. 3334, B. C. 670. Psammetichus succeeded his father Pharaoh-Necho king of Egypt, and reigned six years ||. After his death, Apries (the Pharaoh-Hophra of the Scriptures) ascended the throne. He made an alliance with Zedekiah king of Judah, and with the king of Ethiopia, against Nebuchadnezzar. The latter marched against them, and besieged Jerusalem. The king of Egypt came to the assistance of Zedekiah, but was repulsed and obliged to retire into his own country, whither he was pursued by Nebuchadnezzar, who, after taking the cities of Jerusalem and Tyre, conquered and ravaged Egypt, whence he carried away great numbers of captives, agreeably to the predictions of Jeremiah (xliii. xlv. xlv.), and Ezekiel (xxix—xxxi). Apries was put to death, and Amasis, his enemy and rival for the Egyptian sceptre, was elevated to the throne, A. M. 3425. B. C. 569.

Egypt continued subject to Nebuchadnezzar and his successors until the time of Cyrus the Great. This power rebelled towards the

* Isa. xxx. 2. xxxvi. 6. Ezek. xxix. 6, 7. Hosea, *passim*, particularly chapters vii. viii. and ix.

† Jer. xlv. 30. 2 Kings xviii. 21.

‡ Hosea, vii. 11. viii. 13. ix. 3. xii. 9. Jer. ii. 18. 2 Kings xvii. 4.

§ Jer. xlv. Josephus, Ant. Jud. lib. x. c. 6.

|| Herodotus, lib. ii. c. 159—161.

close of his reign. Cambyses, his son and successor, conducted an immense army into Egypt. That country was again subdued, and suffered every excess which the cruel victor could possibly inflict upon it, A. M. 3479, B. C. 525. In the reign of Darius the son of Hystaspes, the Egyptians once more shook off the Persian yoke, but were reduced to a more oppressive bondage than before by his son and successor Xerxes. In these two invasions the predictions of Isaiah (xxix), Jeremiah (xliii. 11—13), and Ezek. (xiii. 13), were most signally fulfilled.

A. M. 3544, B. C. 460. During the reign of Artaxerxes Longimanus, the Egyptians once more took up arms, and, with the assistance of the Greeks their allies, protracted the war for six years. Again reduced to the Persian yoke, they continued dependent on the Persian monarchs, though governed by their kings, until the reign of Artaxerxes surnamed Ochus, who, in order to punish them for a fourth revolt, totally destroyed the kingdom of Egypt, and made it a province of the Persian empire, A. M. 3654. B. C. 350.

No. VIII.

TABLES OF WEIGHTS, MEASURES, AND MONEY, MENTIONED IN
THE BIBLE.

*Chiefly extracted from Dr. Arbuthnot's Tables of Antient Coins, Weights,
and Measures.*

1. *Jewish weights reduced to English troy weight.*

	lbs.	oz.	pen.	gr
The gerah, one-twentieth of a shekel	-	-	-	12
Bekah, half a shekel	-	-	5	0
The shekel	-	-	10	0
The maneh, 60 shekels	-	2	6	0
The talent, 50 maneh or 3000 shekels	-	125	0	0

2. *Scripture measures of length reduced to English measure.*

	Eng. feet.	inch.
A digit	-	0.912
4 A palm	-	3.648
12 3 A span	-	10.944
24 6 3 A cubit	-	9.888
96 24 6 2 A fathom	-	3.552
144 36 12 6 1.5 Ezekiel's reed	-	11.328
192 48 16 8 2 1.3 An Arabian pole	-	7.104
1920 480 160 80 20 13.3 10 A schœnus or measuring line	145	11.04

3. *The long Scripture measures.*

	Eng. miles.	paces.	feet.
A cubit	-	0	1.824
400 A stadium or furlong	-	145	4.6
2000 5 A Sabbath day's journey	-	729	3.0
4000 10 2 An eastern mile	-	403	1.0
12000 30 6 3 A parasang	-	153	3.0
96000 240 48 24 8 A day's journey	-	33	172

4. *Scripture measures of capacity for liquids, reduced to English wine measure.*

									Gal.	pints.
A Caph	-	-	-	-	-	-	-	-	0	0.625
1.3	A log	-	-	-	-	-	-	-	0	0.833
5.3	4	A cab	-	-	-	-	-	-	0	3.333
16	12	3	A hin	-	-	-	-	-	1	2
32	24	6	2	A seah	-	-	-	-	2	4
96	72	18	6	3	A bath or ephah	-	-	-	7	4
960	720	180	60	20	10	A kor or coros, chomer or homer	-	-	75	5

5. *Scripture measures of capacity for things dry, reduced to English corn measure.*

									Pecks.	gal.	pints.
A gachal	-	-	-	-	-	-	-	-	0	0	0.1416
20	A cab	-	-	-	-	-	-	-	0	0	2.8333
36	1.8	An omer or gomer	-	-	-	-	-	-	0	0	5.1
120	6	3.3	A seah	-	-	-	-	-	1	0	1
360	18	10	3	An ephah	-	-	-	-	3	0	3
1800	90	50	15	5	A lettech	-	-	-	16	0	0
3600	180	100	30	10	2	A chomer, homer, kor, or coros	-	-	32	0	1

6. *Jewish money reduced to the English standard.*

									£	s.	d.
A gerah	-	-	-	-	-	-	-	-	0	0	1.2687
10	A bekah	-	-	-	-	-	-	-	0	1	1.6875
20	2	A shekel	-	-	-	-	-	-	0	2	3.375
1200	120	50	A maneh, or mina Hebraica	-	-	-	-	-	5	14	0.75
60000	6000	3000	60	A talent	-	-	-	-	342	3	9
A solidus aureus, or sextula, was worth									0	12	0.5
A siclus aureus, or gold shekel, was worth									1	16	6
A talent of gold was worth									5475	0	0

In the preceding table, silver is valued at 5 s. and gold at £4 per oz.

7. *Roman money, mentioned in the New Testament, reduced to the English standard.*

									£	s.	d.	far.
A mite, (Λεπτον or Ασχαριον)	-	-	-	-	-	-	-	-	0	0	0	0 $\frac{3}{4}$
A farthing (Κοδραντης) about	-	-	-	-	-	-	-	-	0	0	0	1 $\frac{1}{2}$
A penny or denarius (Δηνναριον)	-	-	-	-	-	-	-	-	0	0	7	2
A pound or mina	-	-	-	-	-	-	-	-	3	2	6	0

No. IX.

A CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED IN THE BIBLE,

Abridged from Archbishop Usher and Calmet.

*The true date of the Birth of Christ is FOUR YEARS before the
common æra or A. D.*

PERIOD I.

From the Creation to the Deluge, 1656 years.

Anno Mundi, or Year of the World,		Year before Christ, 4000; before A. D.
1	THE creation. Eve, tempted by the serpent, disobeys God, and persuades her husband Adam to disobedience also. God drives them out of paradise.	4004
2	Cain born, Adam's eldest son.	3999
3	Abel born, Adam's second son.	3998
129	Cain kills his brother Abel.	3871
130	Seth born, son of Adam and Eve.	3870
235	Enos born, son of Seth.	3765
325	Cainan born, son of Enos.	3675
395	Mahalaleel born, son of Cainan.	3605
460	Jared born, son of Mahalaleel.	3540
622	Enoch born, son of Jared.	3378
687	Methuselah born, son of Enoch.	3313
874	Lamech born, son of Methuselah.	3126
930	Adam dies, aged 930 years.	3070
987	Enoch translated; he had lived 365 years.	3013
1042	Seth dies, aged 912 years.	2958
1056	Noah born, son of Lamech.	2944
1140	Enos dies, aged 905 years.	2860

A.M.		B.C.
1235	Cainan dies, aged 910 years.	2765
1290	Mahalaleel dies, aged 895 years.	2710
1422	Jared dies, aged 962 years.	2578
1536	God informs Noah of the future deluge, and commissions him to preach repentance to mankind, 120 years before the deluge.	2464
1556	Japhet born, the eldest son of Noah.	2444
1558	Shem born, the second son of Noah.	2442
1551	Lamech dies, the father of Noah, aged 777 years.	2353
1656	Methuselah dies, the oldest of men, aged 969 years, in the year of the deluge.	2349
	The same year, Noah, being 600 years old, by divine command enters the ark.	
PERIOD II.		
<i>From the Deluge to the First Call of Abraham, 420 years and six months.</i>		
1657	Noah, being now 601 years old, takes off the roof of the ark on the first day of the first month; and on the Twenty-seventh day of the second month Noah quits the ark. He offers sacrifices of thanksgiving. God appoints the rainbow as a pledge that he would send no more an universal deluge.	2347
1658	Arphaxad born, the son of Shem.	2346
1693	Salah born, son of Arphaxad.	2311
1723	Heber born, son of Salah.	2281
1757	Phaleg born, son of Heber.	2247
1770	The building of the tower of Babel; the confusion of languages, and dispersion of the nations.	2230
1771	The beginning of the Babylonian or Assyrian monarchy by Nimrod; and of the Egyptian empire by Ham the father of Mizraim.	2234
1787	Reu born, the son of Phaleg.	2217
1819	Serug born, son of Reu.	2185
1824	The trial of Job.	2130
1849	Nahor born, son of Serug.	2155
1878	Terah born, the son of Nahor.	2126
1948	Haran born, the son of Terah.	2056
2006	Noah dies, aged 950 years.	1998
2008	Abram born, the son of Terah.	1996
2018	Sarai born, wife of Abram.	1986
2083	The call of Abram from Ur of the Chaldees to Haran in Mesopotamia, where his father Terah died, aged 205 years.	1921

A.M.		B.C.
PERIOD III.		
<i>From the Second Call of Abraham to the Departure of the Israelites out of Egypt, 430 years.</i>		
2083	The second call of Abram from Haran. He comes into Canaan with Sarah his wife, and Lot his nephew; and dwells at Sichem.	1921
2084	Abram goes into Egypt: Pharaoh takes his wife, but soon restores her again. Abram returns from Egypt: he and Lot separate.	1920
2092	Abram's victory over the five kings, and rescue of Lot.	1912
2093	Sarai gives her maid Hagar, for a wife, to her husband Abraham.	1911
2094	Ishmael born, the son of Abram and Hagar. Abram was 86 years old. Gen. xvi. 16.	1910
2107	The new covenant of the Lord with Abram: God promises him a numerous posterity: his name changed to Abraham, and that of Sarai to Sarah. Gen. xvii. Circumcision instituted. Abraham entertains three angels, under the appearance of travellers; they promise him Isaac. Sodom, Gomorrah, Admah, and Zeboim, burnt by fire from heaven. Lot is preserved; retires to Zoar; commits incest with his daughters.	1897
2108	Abraham departs from the plain of Mamre to Beer-sheba. Isaac born.	1896
2133	Abraham offers his son Isaac to God for a burnt-offering.	1871
2145	Sarah dies, aged 127 years.	1859
2148	Isaac marries Rebekah.	1856
2168	Jacob and Esau born, Isaac being 60 years old.	1836
2184	Abraham dies, aged 175 years.	1821
2200	Isaac covenants with Abimelech king of Gerar.	1804
2208	Esau marries Canaanitish women.	1796
2245	Isaac blesses Jacob, who withdraws into Mesopotamia, to his uncle Laban; and marries first Leah, and then Rachel.	1759
2246	Reuben born, son of Jacob and Leah.	1758
2247	Simeon born, son of Leah.	1757
2248	Levi born, son of Leah.	1756
2249	Judah born, son of Leah.	1755
2259	Joseph born, son of Jacob and Rachel, Jacob being 90 years old.	1745
2265	Jacob returns to Canaan. Esau comes to meet him, and receives him with much affection. Jacob arrives at Shechem.	1739
2270	The rape of Dinah.—Benjamin born, son of Rachel.	1734
2276	Joseph, being 17 years old, tells his father Jacob his brothers' faults; they hate him, and sell him to strangers, who take him into Egypt. Joseph sold again as a slave to Potiphar.	1728

A.M.		B.C.
2286	Joseph, tempted by the wife of Potiphar, refuses her, and is put in prison.	1718
2287	Joseph explains the dreams of the two officers of Pharaoh.	1717
2289	Pharaoh's dreams explained by Joseph, who is made governor of Egypt.—The beginning of the seven years of plenty foretold by Joseph.	1715
2296	The beginning of the seven years of scarcity foretold by Joseph.	1708
2297	Joseph's ten brethren come into Egypt to buy corn. Joseph imprisons Simeon.	1707
2298	Joseph's brethren return into Egypt, with their brother Benjamin. Joseph discovers himself, and engages them to come into Egypt with their father Jacob, then 130 years old.	1706
2300	Joseph gets all the money of Egypt into the royal treasury.	1704
2301	Joseph gets all the cattle of Egypt for the king.	1703
2302	The Egyptians sell their lands and liberties to Pharaoh.	1702
2302	The end of the seven years of scarcity. Joseph returns the Egyptians their cattle and their lands.	1702
2315	Jacob's last sickness: he adopts and blesses Ephraim and Manasseh; foretels the characters of all his sons; and dies, aged 147 years.	1689
2369	Joseph dies, aged 110 years. He foretels the departure of the Israelites from Egypt, and desires his bones may be taken with them into Canaan.	1635
2385	Levi dies, aged 137 years.	1619
2427	A revolution in Egypt. Rameses Miamun, the king, who knew neither Joseph nor his services. He persecutes the Israelites. About this time, according to Calmet, lived Job, famous for his wisdom, virtue, and patience. See Vol. II. pp. 119—124.	1577
2430	Aaron born, son of Amram and Jochebed.	1574
2433	Moses born; exposed on the banks of the Nile; and found by Pharaoh's daughter, who adopts him.	1571
2473	Moses kills an Egyptian; flees into Midian; marries Zipporah, the daughter of Jethro: has two sons by her, Gershon and Eliezer.	1531
2513	Moses, commissioned by God, returns into Egypt. Pharaoh refuses to set the Israelites at liberty. Moses inflicts ten plagues on Egypt; after which the Israelites are liberated.	1491

PERIOD IV.

From the Departure of the Israelites out of Egypt to their Entrance into the Land of Canaan, 40 years.

A.M.		B.C.
2513	Pharaoh pursues the Israelites with his army, and overtakes them at Pi-hahiroth. The waters divided. Israel goes through on dry ground. The Egyptians drowned; 21st of the first month.	1491
2514	After the delivery of the law, with various circumstances of terror, the covenant of the Israelites with God, their gross idolatry, and many other events, the tabernacle is erected on the first day of the first month of the second year after the Exodus. The priesthood is established on the arrival of the Israelites at Kadesh-barnea; whence they send twelve chosen men, one out of each tribe, to examine the land of Canaan. After forty days these men return to Kadesh-barnea, and exasperate the people, saying that this country devoured its inhabitants, and that they were not able to conquer it. Caleb and Joshua withstand them; the people mutiny; God swears that none of the murmurers should enter the land, but be consumed in the desert. The people resolve on entering Canaan, but are repulsed by the Amalekites and the Canaanites.	1490
2515	The people continue a considerable time at Kadesh-barnea, whence they go toward the Red Sea. The sedition of Korah, Dathan, and Abiram, is supposed to have happened at the encampment of Kadesh-barnea.	1489
2552	After wandering in the deserts of Arabia Petræa and Idumea thirty-seven years, they return to Mozereth, near Kadesh-barnea, in the thirty-ninth year after the Exodus. Moses sends ambassadors to the king of Edom, who refuses a passage through his territories. The Israelites arrive at Kadesh. Miriam dies, aged 130 years. The Israelites murmur for want of water. Moses brings it from the rock; but he, as well as Aaron, having shown some distrust, God forbids their entrance into the land of promise. From Kadesh they go to mount Hor, where Aaron dies, aged 123 years. The king of Arad attacks Israel, and takes several captives. From mount Hor they come to Zalmonah, where Moses raises the brazen serpent. Others think this happened at Punon.	1452

A.M.		B.C.
2553	Sihon king of the Amorites refuses the Israelites a passage through his dominions. Moses attacks him, and takes his country. Og king of Bashan attacks Israel, but is defeated. Distribution of the countries of Sihon and Og to the tribes of Reuben and Gad, and to the half tribe of Manasseh. Moses renews the covenant of Israel with the Lord. The death of Moses, who is succeeded by Joshua. Joshua sends spies to Jericho.	1451
PERIOD V.		
<i>From the Entrance of the Israelites into the Land of Canaan to the building of Solomon's Temple, 447 years.</i>		
2553	The people pass Jordan. Joshua restores circumcision. Manna ceases. The first passover after the passing over Jordan. Jericho taken. The Gibeonites make a league with Joshua. War of the five kings against Gibeon, whom Joshua defeats; the sun and moon stand still.	1451
2554	War of Joshua against the kings of Canaan.	1450
2559	Joshua divides the conquered country among Judah, Ephraim, and the half tribe of Manasseh.	1445
2560	The ark and the tabernacle, fixed at Shiloh in the tribe of Ephraim. Joshua finishes the division of the country.	1444
2561	Joshua renews the covenant between the Lord and the Israelites. Joshua dies, aged 110 years. After his death the elders govern about eighteen or twenty years, during which time happen the wars of Judah with Adoni-bezek. During the succeeding anarchy happened the idolatry of Micah, and the war of the twelve tribes against Benjamin, to revenge the outrage committed on the wife of a Levite. God sends his prophets in vain to reclaim the Hebrews. He permits, therefore, that they should fall into slavery under their enemies.	1443
2591	I. Servitude of the Israelites under Cushanrishathaim, king of Mesopotamia, 8 years.	1413
2599	Othniel delivers them: conquers Cushanrishathaim: judges the people forty years.	1405
2661	II. Servitude under Eglon, king of Moab about sixty-two years after the peace of Othniel.	1343

A.M.		B.C.
2679	Ehud delivers them, after about twenty years.	1323
2699	III. Servitude of the Israelites under the Philistines. Shamgar delivers them.	1305
2719	IV. Servitude under Jabin king of Hazor. Deborah and Barak deliver them after twenty years. From 2699 to 2719.	1285
2752	V. Servitude under the Midianites.	1252
2759	Gideon delivers Israel. He governs them nine years.	1245
2768	Abimelech son of Gideon procures himself to be made king of Shechem.	1236
2771	Abimelech killed after three years.	1233
2772	Tola judge of Israel after Abimelech : governs twenty-three years.	1232
2795	Jair judges Israel, chiefly beyond Jordan : governs twenty-two years.	1210
2799	VI. Servitude under the Philistines and the Ammonites.	1206
2817	Jephthah delivers the Israelites beyond Jordan.	1187
2823	Jephthah dies, and is succeeded by Ibzan.	1182
2830	Ibzan dies, and Elon succeeds him.	1175
2840	Elon dies : Abdon succeeds him.	1165
2848	Abdon dies. The high-priest Eli succeeds as judge of Israel.	1157
	VII. Servitude under the Philistines forty years. Judges xiii. 1.	
2849	Samuel born.	1155
	Under his judicature God raises Samson, born 2849.	
2867	Samson marries at Timnath.	1137
2868	Samson burns the ripe corn of the Philistines.	1136
2887	Samson delivered to the Philistines by Dalilah ; kills himself under the ruins of the temple of Dagon, with a great multitude of Philistines. He defended Israel twenty years, from 2867 to 2887.	1117
2888	War between the Philistines and the Israelites. The ark taken by the Philistines. Death of the high-priest Eli : he governed Israel forty years.	1116
	The Philistines send back the ark with presents. It is deposited at Kirjath-jearim.	
	Samuel is acknowledged chief and judge of Israel thirty-nine or forty years. Victory of the Israelites over the Philistines.	
2908	The Israelites ask a king of Samuel.	1096
2909	Saul is appointed, and consecrated king.	1095
2911	War of the Philistines against Saul, who, having disobeyed Samuel's orders, is rejected by God.	1093
	Jonathan's victory over the Philistines.	
2919	The birth of David son of Jesse.	1085
2941	Samuel sent by God to Bethlehem to anoint David.	1063
2942	War of the Philistines against the Israelites. David kills Goliath.	1062

A.M.		B.C.
2943	Saul, urged by jealousy, endeavours to slay David.	1061
2944	David flees to various places to avoid the jealousy of Saul.	1060
2948		to 1056
2949	War of the Philistines against Saul. Saul causes the ghost of Samuel to be raised. He loses the battle, and kills himself.	1055
	Ishbosheth son of Saul acknowledged king; reigns at Mahanaim beyond Jordan.	
	David acknowledged king by Judah, and consecrated a second time. Reigns at Hebron.	
2956	Abner quits Ishbosheth; resorts to David. Is treacherously slain by Joab.	1048
	Ishbosheth being assassinated, David is acknowledged king over all Israel, and consecrated the third time at Hebron.	
2957	Jerusalem taken from the Jebusites by David, who makes it the royal city.	1047
2959	David brings the ark from Kirjath-jearim to Jerusalem.	1045
2960	David designs to build a temple to the Lord; is diverted from it by the prophet Nathan.	1044
	David's war against the Philistines, against Hadadezer, against Damascus, and against Idumea; continued about six years.	
2967	David's war against the king of the Ammonites, who had insulted his ambassadors.	1038
2968	David's war against the Syrians, who had assisted the Ammonites.	1036
2969	Joab besiegeth Rabbah, the capital of the Ammonites. David commits adultery with Bathsheba, and causes Uriah to be killed. Rabbah taken.	1035
2970	After the birth of the son conceived by the adultery of David with Bathsheba, Nathan reproves David for his crime. David's repentance.	1034
2971	Solomon born.	1033
2081	Absalom's rebellion against his father David. Absalom killed by Joab.	1023
	Sedition of Sheba, the son of Bichri, appeased by Joab.	
2983	The beginning of the famine sent by God, to avenge the death of the Gibeonites, unjustly slain by Saul; ended in 2986.	1021
2987	David numbers the people. God gives him the choice of three plagues by which to be punished.	1017
2988	David prepares for the building of the temple on mount Zion, in the threshing-floor of Araunah.	1016
	Rehoboam son of Solomon born.	
2989	Abishag the Shunamite given to David.	1015
	Adonijah aspires to the kingdom. David causes his son Solomon to be crowned, who is proclaimed king by all Israel.	

A.M.		B.C.
2990	The death of David, aged 70 years. Solomon reigns alone, having reigned about six months in the lifetime of his father David. He reigned in all 40 years. Adonijah slain, and Abiathar deprived of the office of high priest; Zadok in future enjoys it alone. Joab slain in the temple.	1014
2991	Solomon marries a daughter of the king of Egypt.	1013
2992	Hiram king of Tyre congratulates Solomon on his accession to the crown; Solomon requires of him timber and workmen to assist him in building the temple. Solomon lays the foundation of the temple.	1012
3000	The temple of Solomon finished, being seven years and a half in building.	1005
 PERIOD VI. <i>From the Building of the Temple to the Babylonish Captivity, 400 years.</i> 		
3001	Dedication of the temple.	1004
3012	Solomon finishes the building of his palace, and of that of his queen, the daughter of Pharaoh.	992
3026	Jeroboam rebels against Solomon. He flies into Egypt to Shishak.	978
3029	The death of Solomon. Succession of Rehoboam, and the revolt of the ten tribes. Jeroboam the son of Nebat acknowledged king of the ten tribes.	975

A. M.	B. C.	Kings of Judah, for 388 years.	Kings of Israel, for 264 years.	A. M.	B. C.
3029	975	Rehoboam, intending to subdue the ten tribes, is commanded to forbear. Reigned 17 years.	Jeroboam, son of Nebat the first king of Israel, or of the revolted ten tribes.	3029	975
3030	974	The priests and Israelites that fear the Lord, withdraw in great numbers from the kingdom of Israel into that of Judah.	Jeroboam, son of Nebat king of Israel, abolishes the worship of the Lord, and sets up the golden calves. Reigned 19 years.	3030	974
3032	972	Rehoboam gives himself up to impiety.			
3033	971	Shishak king of Egypt comes to Jerusalem; plunders the temple and the king.			
3046	958	Rehoboam dies. Abijam succeeds him; reigns three years.			

		<i>Kings of Judah.</i>	<i>Kings of Israel.</i>		
A. M.	B. C.			A. M.	B. C.
3047	957	Abijam's victory over Jeroboam; who loses many thousands of his troops.	Jeroboam overcome by Abijam, who kills 500,000 men.	3047	957
3049	955	Abijam dies. Asa succeeds him.	Jeroboam dies; Nadab his son succeeds; reigns two years.	3050	954
2053	949	Asa suppresses idolatry in Judah.	Nadab dies; Baasha succeeds him. Reigns 20 years.	3054	950
3055	951	Jehoshaphat son of Asa born.			
3063	941	Asa's victory over Zerah king of Ethiopia, or Cush.			
3064	940	Asa engages Ben-hadad king of Syria to make an irruption into the territories of the kingdom of Israel, to force Baasha to quit his undertaking at Ramah.	Baasha builds Ramah, to hinder Israel from going to Jerusalem. — His territories invaded by Ben-hadad king of Damascus.	3064	940
			Baasha dies; Elah his son succeeds him; reigns two years.	3074	930
			Elah killed by Zimri, who usurps the kingdom seven days.	3075	929
			Omri besieges Zimri in Tirzah; he burns himself in the palace.		
			Omri prevails over Tibni. Reigns alone in the 31st year of Asa.	3079	925
3080	924	Jehoram son of Jehoshaphat born.	Omri builds Samaria; makes it the seat of his kingdom.	3080	924
3087	917	Asa, troubled with a lameness, (probably the gout) places his confidence in physicians, rather than in God.	Omri dies.	3086	918
			Ahab his son succeeds; reigns 22 years.		
3090	914	Asa dies, having reigned 41 years.	The prophet Elijah in the kingdom of Israel.		
		Jehoshaphat succeeds Asa.	He presents himself before Ahab, and slays the false prophets of Baal.	3096	908
3092	912	Expels superstitious worship.	Gives the prophetic unction to Elisha.		
3097	907	Ahaziah born, son of Jehoram and Athaliah, and grandson of Jehoshaphat.	Ben-hadad king of Syria besieges Samaria; is forced to quit it.	3103	901
			Returns the year following; is defeated at Aphek.	3104	900
3106	898	Jehoshaphat nominates his son Jehoram king; makes him his viceroy.	Ahab invests his son Ahaziah with the royal power and dignity.	3106	898
3107	897	Jehoshaphat accompanies Ahab in his expedition against Ramoth-gilead; where he narrowly escapes a great danger.	Ahab wars against Ramoth-gilead; is killed in disguise.	3107	897
			Ahaziah succeeds; reigns two years.		

		<i>Kings of Judah.</i>	<i>Kings of Israel.</i>		
A. M.	B. C.			A. M.	B. C.
3108	896	Jehoshaphat equips a fleet for Ophir: Ahaziah king of Israel partaking of the design, the fleet is destroyed by tempest. About this time Jehoshaphat is invaded by the Ammonites and Moabites, over whom he obtains a miraculous victory. Elijah removed from this world in a fiery chariot.	Ahaziah, falling from the platform of his house, is dangerously wounded, and dies; Jehoram his brother succeeds him, and makes war against Moab.	3108	896
3112	892	Jehoshaphat invests his son Jehoram with the royal dignity.	Elisha foretells victory to the army of Israel, and procures water in abundance.	3109	895
3115	889	Jehoshaphat dies; reigned 25 years. Jehoram succeeds him.			
3116	888	Jehoram, at the importunity of his wife Athaliah, introduces into Judah the worship of Baal.			
3117	887	Jehoram smitten by God with an incurable distemper in his bowels.			
3118	886	Jehoram makes his son Ahaziah viceroy, or associate in his kingdom. Jehoram dies; having reigned four years.			
3119	885	Ahaziah reigns but one year. Joash or Jehoash born. Homer the Greek poet flourishes.	Samaria besieged by Ben-hadad king of Syria.— Ben-hadad and his army, seized with a panic, flee during the night.	3119	885
3120	884	Ahaziah accompanies Jehoram king of Israel to the siege of Ramoth-gilead. Ahaziah slain by Jehu. Athaliah kills all the royal family; usurps the kingdom. Jehoash is preserved, and kept secretly in the temple six years.	Elisha, going to Damascus, foretells the death of Ben-hadad, and the reign of Hazael.	3120	884
3126	878	Jehoiada the high-priest sets Jehoash on the throne of Judah, and slays Athaliah. Jehoash reigns 40 years.	Jehoram marches with Ahaziah against Ramoth-gilead; is dangerously wounded and carried to Jezreel. Jehu rebels against Jehoram; kills him. Jehu reigns 28 years (2 Kings x. 36).		
3140	864	Amaziah son of Joash born.			
3147	857	Jehoash repairs the temple.			
3164	840	Zechariah the high-priest, son of Jehoiada, killed in the temple by order of Jehoash.	Jehu dies, Jehohaz his son succeeds him. Reigns 17 years.	3148	856

		<i>Kings of Judah.</i>	<i>Kings of Israel.</i>		
A. M.	B. C.			A. M.	B. C.
3164	840	Hazael king of Syria wars against Jehoash.			
3165	839	Hazael returns against Jehoash; and forces large sums from him. (2 Chr. xxiv. 23). Jehoash dies, and is succeeded by Amaziah, who reigns 29 years.	Jehoahaz dies. Joash or Jehoash, whom he had associated with himself on the throne A. M. 3162, succeeds him. The death of Elisha.	3165	841
3177	827	Amaziah wars against Idumea.	Hazael king of Syria dies; and Ben-hadad succeeds him.	3168	836
3178	826	Amaziah wars against Jehoash king of Israel; is defeated by him. Uzziah or Azariah, son of Amaziah, born.	Jehoash wars against Ben-hadad. Jehoash obtains a great victory over Amaziah king of Judah.	3178	826
3194	810	Amaziah dies; Uzziah or Azariah succeeds him; reigns 52 years. Isaiah and Amos prophesy in Judah under this reign.	Jehoash king of Israel dies; Jeroboam II. succeeds him; reigns 41 years. Jonah, Hosea, and Amos, in Israel, prophesy during this reign.	3179	825
3221	783	Jotham son of Uzziah born.	Jeroboam II. dies; Zachariah his son succeeds him; reigns 6 months; perhaps 10 years. The chronology of this reign is very perplexed. 2 Kings xv. 8. 12, places the death of Zachariah in the 38th year of Uzziah, allowing him a reign of but six months; yet, reckoning what time remains to the end of the kingdom of Israel, we must either admit an interregnum of 9 or 11 years between Jeroboam II. and Zachariah, as Archbishop Usher does; or we must suppose that Jeroboam II. reigned 51 years; or that his reign did not begin till 3191, and ended in 3232, which is the year of the death of Zachariah.	3222	784
			Zachariah killed by Shallum, after reigning six months.	3232	773
			Shallum reigns one month; is killed by Menahem, who reigns 10 years. Pul (or Sardanapalus) king of Assyria invades Israel; Menahem becomes tributary to him.	3233	772
			Menahem dies; Pekahiah his son succeeds.	3243	761

A. M.	B. C.	<i>Kings of Judah.</i>	<i>Kings of Israel.</i>	A. M.	B. C.
3246	758	Uzziah dies; Jotham his son succeeds; reigns 16 years. Isaiah sees the glory of the Lord (Isa. vi). Isaiah and Hosea continue to prophesy.	Pekahiah assassinated by Pekah son of Remaliah, who reigns 28 years. Arbaces governor of Media, and Belesis governor of Babylonia, besiege Sardanapalus king of Assyria in Nineveh.	3245	759
			After a siege of 3 years, Sardanapalus burns himself in his palace, with all his riches. Arbaces is acknowledged king of Media, and Belesis of Babylon.	3254	750
3261	743	Rezin king of Syria, and Pekah king of Israel, invade Judah.	Belesis, otherwise Baladan or Nabonassar, founds the Babylonian empire. This famous epoch of Nabonassar falls 743 years before Christ.	3257	748
3262	742	Jotham dies; Ahaz succeeds him; reigns 16 years. Rezin king of Syria, and Pekah king of Israel, continue their hostilities against Judah. Isaiah foretells to Ahaz the birth of the Messiah, and a speedy deliverance from the two kings his enemies. Nevertheless, the year following they return again and spoil his country.	747 before A. D. Ninus junior, called in Scripture Tiglath-pileser, successor of Sardanapalus, continues the Assyrian empire, but reduced into very narrow limits. Reigned 19 years; according to others, 30 years.		
3263	741				
3264	740	The Idumeans and Philistines also invade Judea. Ahaz invites to his assistance Tiglath-pileser king of Assyria, and submits to pay him tribute.	Tiglath-pileser defeats and slays Rezin king of Damascus; enters the land of Israel, and takes many cities and captives; chiefly from Reuben, Gad, and the half tribe of Manasseh. The first captivity of Israel.	3264	740
			Hoshea son of Elah slays Pekah, and usurps the kingdom.	3265	739
			Reigns peaceably the 12th year of Ahaz (2 Kings xviii. 1.) Reigns nine years.	3274	730
			Shalmaneser succeeds Tiglath-pileser king of Nineveh.	3276	728
3277	727	Ahaz remits the royal authority to his son Hezekiah.			
3278	726	Ahaz king of Judah dies. Hezekiah restores the worship of the Lord in Judea, which Ahaz had subverted.			

A.M.	B.C.	<i>Kings of Judah.</i>	<i>Kings of Israel.</i>	A.M.	B.C.
3279	725	They begin again to gather into the temple first-fruits and tithes, for the maintenance of the priests and ministers.	Hoshea makes an alliance with So king of Egypt, and endeavours to shake off the yoke of Shalmaneser.	3379	725
			Shalmaneser besieges Samaria; takes it after three years siege, and carries beyond the Euphrates the tribes that Tiglath-pileser had not already carried into captivity in the ninth year of Hoshea; of Hezekiah the sixth.	3280	724
			Among the captives carried away by Shalmaneser was Tobit, of the tribe of Naphtali, at Nineveh.	3283	721
3290	714	Hezekiah revolts from the Assyrians; makes a league with Egypt and Cush, against Sennacherib.	<i>End of the kingdom of Israel, after it had subsisted two hundred and fifty-four years.</i>		
3291	713	Sennacherib invades Hezekiah, and takes several cities of Judah. Hezekiah's sickness and miraculous cure. Sennacherib besieges Lachish. Hezekiah gives money to Sennacherib, who still continues his war against him. He sends Rabshakeh to Jerusalem, and marches himself against Tirhakah king of Cush or Arabia. Returning into Judea, the angel of the Lord destroys many thousands of his army; he retires to Nineveh, where he is slain by his sons.			

A.M.	<i>Judah alone.</i>	B.C.
3292	Esar-haddon succeeds Sennacherib. Probably about this time Baladan, or Merodach-Baladan, king of Babylon, sends to congratulate Hezekiah on the recovery of his health, and to inquire about the prodigy on that occasion. Micah the Morasthite, and Nahum, prophesy.	712
3293	Tartan sent by Esar-haddon against the Philistines, the Idumeans, and the Egyptians.	711
3294	Esar-haddon sends an Israelitish priest to the Cuthites settled at Shechem.	710

A.M.	<i>Judah alone.</i>	B C.
3306	Hezekiah dies : Manasseh succeeds him ; reigns 55 years.	698
3323	Esar-haddon becomes master of Babylon ; reunites the empires of Assyria and Chaldea.	681
3328	Manasseh taken by the Chaldeans, and carried to Babylon	676
3347	The war of Holofernes, who is slain in Judea by Judith.	657
3361	Manasseh dies. He returned into Judea a considerable time before, but the period is not exactly known.	643
	Amon succeeds him ; reigns two years.	
3363	Amon dies ; Josiah succeeds him.	641
	Zephaniah prophesies at the beginning of his reign.	
3370	Josiah endeavours to reform abuses. He restores the worship of the Lord	634
3376	Jeremiah begins to prophesy, in the thirteenth year of Josiah.	628
3380	The high-priest Hilkiah finds the book of the law in the treasury of the temple ; in the 18th year of Josiah. 2 Kings xxii. 3. xxiii. 23. 2 Chron. xxxiv. 8. xxxv. 19. Money collected for repairing the temple. The prophetess Huldah foretells the calamities that threaten Judah.	624
3381	A solemn passover by Josiah and all the people.	623
	Joel prophesies under Josiah.	
3394	Josiah opposes the expedition of Necho king of Egypt against Carchemish ; is mortally wounded, and dies at Jerusalem. Jeremiah composes lamentations on his death.	610
	Jehoahaz is placed on the throne by the people ; but Necho, returning from Carchemish, deposes him, and installs Eliakim, or Jehoiakim, his brother, son of Josiah ; who reigns 11 years.	
3395	Habbakkuk prophesies under his reign.	609
3398	Nebuchadnezzar besieges and takes Carchemish ; comes into Palestine ; besieges and takes Jerusalem ; leaves Jehoiakim there, on condition of paying him a large tribute. Daniel and his companions led captive to Babylon, 2 Kings xxiii. 36. 2 Chron. xxxv. 5, 6. Jerem. xxvi. 1. xlv. 2.	606
3399	Jeremiah begins to commit his prophesies to writing.	605
3402	Nebuchadnezzar's dream of a great statue explained by Daniel.	602
3404	The history of Susanna at Babylon.	600
	Jehoiakim revolts against Nebuchadnezzar, who sends an army from Chaldea, Syria, and Moab, which ravages Judea, and brings away 3023 Jews to Babylon, in the seventh year of Jehoiakim. (2 Kings xxiv. 2. Jerem. lii. 28.)	
3405	Cyrus born, son of Cambyses and Mandane.	599
	Jehoiakim revolts a second time against Nebuchadnezzar ; is taken, put to death, and cast to the fowls of the air. Reigned 11 years.	

A.M.	<i>Judah alone.</i>	B.C.
3406	Jehoiachin or Coniah, or Jeconiah, succeeds him. Nebuchadnezzar besieges him in Jerusalem, and takes him, after he had reigned three months and ten days. He is carried to Babylon, with part of the people. Mordecai is among the captives. Zedekiah, his uncle, is left at Jerusalem in his place, and reigns 11 years. Zedekiah sends ambassadors to Babylon. Jeremiah writes to the captive Jews there. (Baruch vi).	598
3409	Seraiah and Baruch sent by Zedekiah to Babylon.	595
3410	Ezekiel begins to prophesy in Chaldea.	594
3411	He foretells the taking of Jerusalem and the dispersion of the Jews. (Ezek. iv. v. viii. ix. x. xi. xii). Zedekiah takes secret measures with the king of Egypt to revolt against the Chaldeans.	593
3414	Zedekiah revolts. Nebuchadnezzar marches against Jerusalem; besieges it; quits the siege to repel the king of Egypt, who comes to assist Zedekiah; returns to the siege. Jeremiah continues prophesying during the whole of the siege, which continued almost three years. Ezekiel also describes the same siege in Chaldea.	590
3416	Jerusalem taken on the ninth day of the fourth month, (July) the 11th year of Zedekiah. Zedekiah, endeavouring to fly by night, is taken, and brought to Riblah, to Nebuchadnezzar; his eyes are put out, and he is carried to Babylon.	588
3416	Jerusalem and the temple burnt; seventh day of the fourth month. The Jews of Jerusalem and Judea carried captive beyond the Euphrates: the poorer classes only left in the land. <i>Thus ends the kingdom of Judea, after it had subsisted four hundred and sixty-eight years, from the beginning of the reign of David: and three hundred and eighty-eight years from the separation of Judah and the ten tribes.</i>	
PERIOD VII.		
<i>From the Babylonish Captivity to the Birth of Christ,</i> 588 years.		
3416	The beginning of the seventy years captivity foretold by Jeremiah Gedaliah made governor of the remains of the people. He is slain.	588
3417	Jeremiah carried into Egypt by the Jews, after the death of Gedaliah; prophesies in Egypt. (Jerem. xlv). Ezekiel in Chaldea prophesies against the captives of Judah. (Ezek. xxxiii).	587

A.M.		B.C.
3419	The siege of Tyre by Nebuchadnezzar lasted thirteen years. During this interval Nebuchadnezzar wars against the Idumeans, the Ammonites, and Moabites. Obadiah prophesies against Idumea.	585
3432	Tyre taken by Nebuchadnezzar. Nebuchadnezzar wars against Egypt.	572
3433	He returns to Babylon.	571
3434	Nebuchadnezzar's dream of a great tree.	570
3435	His metamorphosis into an ox.	569
3442	His return to his former condition.	567
3444	He sets up a golden statue for worship. Daniel's three companions cast into the fiery furnace. Nebuchadnezzar's death, after reigning forty-three years from the death of Nabonassar his father, who died in 3399.	560
	Evil-Merodach his son succeeds him ; reigns but one year.	
3445	Belshazzar his son succeeds him. Daniel's visions of the four animals. (Dan. vii).	559
3446	Cyrus liberates the Persians, and takes the title of king.	558
3448	Belshazzar's impious feast ; his death. Darius the Mede succeeds Belshazzar.	556
3449	Daniel's prophecy of the seventy weeks. (Dan. ix. x).	555
3450	Darius decrees that supplication should be made to no other God but himself. Daniel cast into the lions' den. Cyrus meditates the destruction of the empire of the Medes and Chaldeans ; begins with the Medes ; having overcome Astyages king of the Medes, his uncle by the mother's side, he gives him the government of Hyrcania.	552
3455	Cyrus marches against Darius the Mede, his uncle ; but first wars against the allies of his uncle Darius ; particularly against Cræsus king of Lydia.	549
3456	He attempts Babylon, and takes it.	548
3457	He sets the Jews at liberty, and permits their return into Judea. The first year of his reign over all the East.	547
3458	The Jews, returning from captivity, renew the sacrifices in the temple.	546
3475	Cyrus dies, aged 70 years. Cambyses succeeds him. The Cuthites, or Samaritans, obtain a prohibition forbidding the Jews to continue the building of their temple.	529
3478	Cambyses wars in Egypt five years.	526
3480	He kills his brother Smerdis.	524
3483	Cambyses dies. The seven Magi usurp the empire. Artaxata, (or Artaxerxes) one of them, forbids the building of the temple. Seven chiefs of the Persians slay the Magi.	521

A.M.		B.C.
3483	Darius, son of Hystaspes, otherwise Ahasuerus, acknowledged king of the Persians; marries Atossa, the daughter of Cyrus.	521
3484	Haggai begins to prophesy; reproaches the Jews for not building the house of the Lord.	520
3485	The Jews recommence building the temple. About this time Zechariah begins to prophesy.	519
3486	Darius allows the Jews to rebuild their temple. Here, properly, end the seventy years of captivity foretold by Jeremiah, which began A. M. 3416.	518
3487	The feast of Darius, or Ahasuerus; he divorces Vashti.	517
3488	He espouses Esther.	516
3489	The dedication of the temple of Jerusalem, rebuilt by Zerubbabel.	515
3495	The beginning of the fortune of Haman. He vows the destruction of the Jews, and procures from Ahasuerus an order for their extermination.	509
3496	Esther obtains a revocation of this decree. Haman hung on the gallows he had prepared for Mordecai. The Jews punish their enemies at Shushan, and throughout the Persian empire.	508
3519	Darius, or Ahasuerus, dies; Xerxes succeeds him.	485
3531	Xerxes dies; Artaxerxes succeeds him.	473
3537	He sends Ezra to Jerusalem, with several priests and Levites, the seventh year of Artaxerxes. (Ezra vii. 1, 7, 8).	467
3538	Ezra reforms abuses among the Jews, especially concerning their strange wives.	466
3550	Nehemiah obtains leave of Artaxerxes to visit Jerusalem, and to rebuild its gates and walls. Dedication of the walls of Jerusalem. Nehemiah prevails with several families in the country to dwell in Jerusalem.	454
3551	The Israelites put away their strange wives. Nehemiah renews the covenant of Israel with the Lord.	453
3563	Nehemiah returns to king Artaxerxes.	441
3565	Nehemiah comes a second time into Judea, and reforms abuses. Zechariah prophesies under his government; also Malachi, whom several have confounded with Ezra.	439
3580	Nehemiah dies. Eliashib, the high-priest, who lived under Nehemiah, is succeeded by Joiada, who is succeeded by Jonathan, who is killed in the temple by Jesus his brother: the successor of Jonathan is Jaddus, or Jaddua. The exact years of the deaths of these high-priests are not known.	424
3654	Artaxerxes Ochus sends into Hyrcania several Jews whom he had taken captive in Egypt.	350

A.M.		B.C.
3671	Alexander the Great enters Asia.	333
3672	Besieges Tyre; demands of the high-priest Jaddus the succours usually sent to the king of Persia; Jaddus refuses.	332
	Alexander approaches Jerusalem; shows respect to the high-priest; is favourable to the Jews; and grants them an exemption from tribute every Sabbatical year.	
	The Samaritans obtain Alexander's permission to build a temple on mount Gerizim.	
3673	Alexander conquers Egypt: returns into Phœnicia; chastises the Samaritans, who had killed Andromachus their governor: gives the Jews part of their country.	331
3674	Darius Codmannus, the last king of the Persians, dies.	330
3681	Alexander the Great dies, first monarch of the Grecians in the East.	323
	Judea in the division of the kings of Syria.	
3684	Ptolemy son of Lagus conquers it: carries many Jews into Egypt.	320
3690	Antigonus retakes Judea from Ptolemy.	314
3692	Ptolemy son of Lagus conquers Demetrius son of Antigonus near Gaza; becomes again master of Judea.	312
	Judea returns to the jurisdiction of the kings of Syria; the Jews pay them tribute some time. According to the Pseudo-Aristeas's narrative concerning the Septuagint, Judea is in subjection to the kings of Egypt under the reign of Ptolemy Philadelphus.	
3727	The Septuagint version supposed to be really made about this time.	277
3743	Antiochus Theos king of Syria begins to reign, and grants to the Jews the privileges of free denizens throughout his dominions.	261
3758	Ptolemy Euergetes makes himself master of Syria and Judea.	246
	The high-priest Jaddus dying in 3682, Onias I. succeeds him, whose successor is Simon the Just, in 3702. He dying in 3711, leaves his son Onias II. a child; his father's brother Eleazar discharges the office of high-priest about thirty years. Under the priesthood of Eleazar, the version of the Septuagint is said to be made. After the death of Eleazar in 3744, Manasseh, great uncle of Onias, and brother of Jaddus, is invested with the priesthood.	
3771	Manasseh dying this year, Onias II. possesses the high priesthood. Incurs the indignation of the king of Egypt, for not paying his tribute of twenty talents: his nephew Joseph gains the king's favour, and farms the tributes of Cœle-Syria, Phœnicia, Samaria, and Judea.	233
3783	Ptolemy Euergetes king of Egypt dies; Ptolemy Philopator succeeds him.	221

A.M.		B.C.
3785	Onias II., high-priest, dies ; Simon II. succeeds him.	219
3786	Antiochus the Great wars against Ptolemy Philopator.	218
3787	Ptolemy Philopator defeats Antiochus at Raphia in Syria. Ptolemy attempts to enter the temple of Jerusalem, but is prevented by the priests. He returns into Egypt ; condemns the Jews in his dominions to be trodden to death by elephants. God delivers his people.	217
3788	The Egyptians rebel against Ptolemy Philopator ; the Jews take his part.	216
3800	Ptolemy Philopator dies ; Ptolemy Epiphanes, an infant, succeeds him.	204
3802	Antiochus the Great conquers Phœnicia and Judea.	202
3805	Simon II., high-priest, dies ; Onias III. succeeds him.	199
3806	Scopas, the general of Ptolemy Epiphanes, retakes Judea from Antiochus.	198
3807	Antiochus defeats Scopas ; is received by the Jews into Jerusalem. (Polyb. lib. xvi. Joseph. Antiq. lib. xiii. c. 3). Arius king of Lacedemon writes to Onias III., and acknowledges the kindred of the Jews and Lacedemonians. The year uncertain. Perhaps it was rather Onias I.	197
3812	Antiochus the Great gives his daughter Cleopatra in marriage to Ptolemy Epiphanes king of Egypt ; and as a dowry, Cœle-Syria, Phœnicia, Judea, and Samaria.	192
3815	Antiochus, declaring war against the Romans, is overcome, and loses great part of his dominions. He preserves Syria and Judea.	189
3817	Antiochus dies ; leaving Seleucus Philopator his successor.	187
	Antiochus, his other son, surnamed afterwards Epiphanes, at Rome as an hostage.	
3828	Heliodorus, by order of Seleucus, attempts to rifle the treasure of the temple at Jerusalem. Is prevented by an angel.	176
	Onias III. goes to Antioch to vindicate himself against calumnies.	
	Seleucus sends his son Demetrius to Rome to replace his brother Antiochus, who had been an hostage there fourteen years.	
	Antiochus journeying to return into Syria, Seleucus is put to death by the machinations of Heliodorus, who intends to usurp the kingdom.	
	Antiochus, at his arrival, is received by the Syrians as a tutelar deity ; and he receives the name of Epiphanes.	
3829	Jason, son of Simon II., high-priest, and brother of Onias III., now high-priest, buys the high-priesthood of Antiochus Epiphanes.	175
	Several Jews renounce Judaism for the religion and ceremonies of the Greeks.	

A.M.		B.C.
3831	Antiochus Epiphanes intends war against Ptolemy Philometor king of Egypt. Is received with great honour in Jerusalem.	173
3834	Menelaus offers three hundred talents of silver for the high-priesthood more than Jason had given for it; he obtains a grant of it from Antiochus. Menelaus, not paying his purchase-money, is deprived of the high-priesthood; Lysimachus, his brother, is ordered to perform the functions of it. Menelaus, gaining Andronicus governor of Antioch in the absence of Antiochus Epiphanes, causes Onias III., the high-priest, to be killed. Lysimachus, thinking to plunder the treasury of the temple of Jerusalem, is put to death in the temple. Antiochus prepares to make war in Egypt. Prodigies are seen in the air over Jerusalem. A report that Antiochus Epiphanes was dead in Egypt; Jason attempts Jerusalem, but is repulsed. Antiochus, being informed that some Jews had rejoiced at the false news of his death, plunders Jerusalem, and slays 80,000 men.	170
3836	Apollonius sent into Judea by Antiochus Epiphanes. He demolishes the walls of Jerusalem, and oppresses the people. He builds a citadel on the mountain near the temple, where the city of David formerly stood. Judas Maccabeus, with nine others, retires into the wilderness.	168
3837	Antiochus Epiphanes publishes an edict, to constrain all the people of his dominions to uniformity with the religion of the Grecians. The sacrifices of the temple interrupted; the statue of Jupiter Olympius set up on the altar of burnt-sacrifices. The martyrdom of Eleazar at Antioch; of the seven brethren Maccabees, and their mother. Mattathias and his seven sons retire into the mountains: the Assideans join them. About this time flourishes Jesus, the son of Sirach, author of the book of Ecclesiasticus.	167
3838	Mattathias dies; is succeeded by Judas Maccabeus. Judas defeats Apollonius, and afterwards Seron.	166
3839	Antiochus Epiphanes, wanting money to pay the Romans, goes to Persia. Nicanor and Gorgias, and Ptolemy son of Dorymenes, enter Judea, at the head of their armies. Judas Maccabeus defeats Nicanor. Gorgias declines a battle against Judas.	165
3840	Lysias, coming into Judea with an army, is beaten, and forced to return to Antioch.	164

A.M.		B.C.
3840	Judas purifies the temple, after three years defilement by the Gentiles. The anniversary of this purification is called Encœnia in John x. 22. Timotheus and Bacchides, generals of the Syrian army, are beaten by Judas. Antiochus Epiphanes dies in Persia; his son Antiochus Eupator, aged nine years, succeeds him; under the regency of Lysias. Judas wars against the enemies of his nation in Idumea, and beyond Jordan. Timotheus a second time overcome by Judas.	164
3841	The people beyond Jordan and in Galilee conspire against the Jews; are suppressed by Judas and his brethren. Lysias, coming into Judea, is forced to make peace with Judas; and returns to Antioch. A letter of king Antiochus Eupator in favour of the Jews. The Roman legates write to the Jews, and promise to support their interests with the king of Syria. The treachery of Joppa and Samaria chastised by Judas. Judas wars beyond Jordan; defeats a general of the Syrian troops, called Timotheus, different from the former Timotheus. Judas attacks Gorgias in Idumea; having defeated him, finds Jews killed in the fight had concealed gold under their clothes, which they had taken from an idol's temple at Jamnia. Antiochus Eupator invades Judea in person; besieges Bethshur, and takes it; besieges Jerusalem. Philip, who had been appointed regent by Antiochus Epiphanes, coming to Antioch, Lysias prevails with the king to make peace with the Jews, and to return to Antioch; but before he returns, he enters Jerusalem, and causes the wall to be demolished that Judas had built, to secure the temple from the insults of the citadel.	163
3842	Menelaus the high-priest dies; is succeeded by Alcimus, an intruder. Onias IV. son of Onias III., lawful heir to the dignity of high-priest, retires into Egypt, where some time after he built the temple Onion. Vide 3854. Demetrius son of Seleucus sent to Rome as an hostage; escapes from thence and comes into Syria, where he slays his nephew Eupator; also Lysias, regent of the kingdom; and is acknowledged for king of Syria. Alcimus intercedes with Demetrius for the confirmation of the dignity of high-priest, which he had received from Eupator.	162
3843	Alcimus returns into Judea with Bacchides, and enters Jerusalem.	161

A.M.		B.C.
3843	Is driven from thence, and returns to Demetrius, who appoints Nicanor, with troops, to take him back to Judea. Nicanor makes an accommodation with Judas, and lives for some time in good intelligence with him. Alcimus accuses Nicanor of betraying the king's interests. Demetrius orders Nicanor to bring Judas to him. Judas attacks Nicanor, and kills about 5,000 men, Death of Rhazis, a famous old man, who chooses rather to die by his own hand than to fall alive into the hands of Nicanor. Judas obtains a complete victory, in which Nicanor is killed. Bacchides and Alcimus again sent into Judea. Judas gives them battle, dies, like an hero, on an heap of enemies slain by him. Jonathan Maccabeus chosen chief of his nation, and high-priest, in the place of Judas. The envoys return, whom Judas had sent to Rome, to make an alliance with the Romans. Bacchides pursues Jonathan; he, after a slight combat, swims over the Jordan in sight of the enemy.	161
3844	Alcimus dies.	160
3846	Jonathan and Simon Maccabeus are besieged in Bethbesson, or Beth-agla. Jonathan goes out of the place, raises soldiers, and defeats several bodies of the enemy. Simon, his brother, makes several sallies, and opposes Bacchides. Jonathan makes proposals of peace to Bacchides, which are accepted. Jonathan fixes his abode at Mikdash, where he judges the people.	158
3851	Alexander Balas, natural son of Antiochus Epiphanes, comes into Syria to be acknowledged king.	153
3852	Demetrius Soter king of Syria writes to Jonathan, to ask soldiers against Alexander Balas. Balas also writes to Jonathan, with offers of friendship and the dignity of high-priest. Jonathan assists Balas, puts on the purple, and performs the functions of high-priest for the first time at Jerusalem, which he makes his ordinary residence, in the year of the Greeks 160. Demetrius's second letter to Jonathan.	152
3854	Demetrius Soter dies. Alexander Balas is acknowledged king of Syria. Onias IV. son of Onias III. builds the temple Onion in Egypt. A dispute between the Jews and Samaritans of Alexandria concerning their temples. The Samaritans are condemned by the king of Egypt, and the temple of Jerusalem is preferred to that of Gerizim.	150

		B.C.
3854	Aristobulus, a Peripatetic Jew, flourishes in Egypt under Ptolemy Philopater. Demetrius Nicanor, eldest son of Demetrius Soter, comes into Cilicia to recover the kingdom of his father. Apollonius, to whom Alexander Balas had trusted his affairs, revolts to Demetrius Nicanor. He marches against Jonathan Maccabeus, who continues in the interest of Alexander Balas. Apollonius is put to flight.	150
3858	Ptolemy Philometor king of Egypt comes into Syria, pretending to assist Alexander Balas, but he really designs to dethrone him.	146
3859	Alexander Balas gives battle to Philometor and Demetrius Nicanor: he loses it, and flies to Zabdiel king of Arabia, who cuts off his head. Ptolemy Philometor dies in Syria. Cleopatra, his queen, gives the command of her army to Onias, a Jew, son of Onias III. Onias restrains Ptolemy Physcon, son of Philometor. Jonathan besieges the fortress of the Syrians at Jerusalem. Demetrius comes into Palestine; Jonathan finds means to gain him by presents.	145
3860	Demetrius Nicanor attacked by the inhabitants of Antioch, who had revolted. Jonathan sends him soldiers, who deliver him. Tryphon brings young Antiochus, son of Alexander Balas, out of Arabia, and has him acknowledged king of Syria. Jonathan espouses his interests against Demetrius Nicanor. Jonathan renews the alliance with the Romans and Lacedemonians. He is treacherously taken by Tryphon in Ptolemais, who some time afterwards puts him to death.	144
3861	Simon Maccabeus succeeds Jonathan. Tryphon slays the young king Antiochus Theos, and usurps the kingdom of Syria. Simon acknowledges Demetrius Nicanor, who had been dispossessed of the kingdom of Syria, and obtains from him the entire freedom of the Jews.	143
3862	The Syrian troops that held the citadel of Jerusalem capitulate. Demetrius Nicator, or Nicanor, goes into Persia with an army; is taken by the king of Persia. Simon acknowledged high-priest, and chief of the Jews, in a great assembly at Jerusalem.	142
3864	Antiochus Sidetes, brother of Demetrius Nicanor, becomes king of Syria; allows Simon to coin money, and confirms all the privileges the Syrian kings had granted to the Jews.	140

A. M		B. C.
3865	The return of the ambassadors Simon had sent to Rome to renew his alliance with the Romans.	139
3866	Antiochus Sidetes quarrels with Simon, and sends Cendebeus into Palestine to ravage the country. Cendebeus is beat by John and Judas, Simon's sons.	138
3869	Simon killed by treachery, with two of his sons, by Ptolemy his son-in-law, in the castle of Docus.	135
3870	Hyrcanus, or John Hyrcanus, succeeds his father Simon. Antiochus Sidetes besieges Hyrcanus in Jerusalem. Hyrcanus obtains a truce of eight days to celebrate the feast of tabernacles; makes peace with Antiochus. Hyrcanus finds money in David's tomb, or rather the hidden treasures of the kings of Judah.	134
3873	Antiochus Sidetes goes to war against the Persians; Hyrcanus accompanies him. Antiochus is conquered and slain.	131
3874	Hyrcanus shakes off the yoke of the kings of Syria, sets himself at perfect liberty, and takes several cities from Syria.	130
3875	He attacks the Idumeans, and obliges them to receive circumcision.	129
3877	He sends ambassadors to Rome, to renew his alliance with the Roman power. While the two kings of Syria, both of them called Antiochus, war against each other, Hyrcanus strengthens himself in his new monarchy.	127
3891	He besieges Samaria; takes it after a year's siege. (Joseph. Antiq. l. 13. c. 18).	110
3895	Hyrcanus dies, after a reign of twenty-nine years.	109
3898	Under his government the three principal Jewish sects, the Pharisees, the Sadducees, and the Essenes, are supposed to have first appeared, but their exact epochas are not known. Judas, otherwise called Aristobulus, or Philellen, succeeds John Hyrcanus; associates his brother Antigonus with him in the government; leaves his other brethren and his mother in bonds; suffers his mother to starve in prison; takes the diadem and title of king; and reigns one year. He declares war against the Itureans. Antigonus his brother defeats them, and obliges them to be circumcised. (Joseph. Antiq. lib. xiii. c. 19). Antigonus slain at his return from this expedition, by order of his brother Aristobulus.	107
3899	Aristobulus dies, after reigning one year. Alexander Jannæus, his brother, succeeds him; reigns 26 years. He attempts Ptolemais; but hearing that Ptolemy Lathurus is coming to relieve this city, he raises the siege, and ravages the country.	105

A.M.		B.C.
3900	Ptolemy Lathurus obtains a great victory over Alexander king of the Jews.	104
3901	Cleopatra queen of Egypt, fearing that Lathurus should give her disturbance in Egypt, sends the Jews, Helcias and Ananias, against him with a powerful army. She takes Ptolemais.	103
3902	Alexander Jannæus king of the Jews makes an alliance with Cleopatra, and takes some places in Palestine.	102
3906	Attacks Gaza, takes it, and demolishes it.	98
3907	The Jews revolt against him, but he subdues them. He wages several wars abroad with success. His subjects war against him during six years, and invite to their assistance Demetrius Eucerus king of Syria. Alexander loses the battle; but the consideration of his misfortune reconciles his subjects to him. Demetrius Eucerus obliged to retire into Syria. The years of these events are not accurately known.	97
3919	Antiochus Dionysius king of Syria invades Judea; attacks the Arabians, and beats them; but is defeated and slain. Aretas king of the Arabians attacks Alexander; having overcome him, treats with him, and retires.	85
3920	Alexander Jannæus takes the cities of Dion, Gerasa, Gaulon, Seleuci, &c.	84
3926	Alexander Jannæus dies, aged 49 years. (Joseph. Antiq. lib. xiii. c. 23). Alexandra, otherwise Salome or Salina, his queen, succeeds him: gains the Pharisees to her party by giving them great power. Reigns nine years.	78
3933	Aristobulus II., son of Alexander Jannæus, heads the old soldiers of his father; is discontented with the government of his mother and the Pharisees.	71
3934	Takes possession of the chief places of Judea during his mother's sickness.	70
3935	Alexandra dies. Hyrcanus her eldest son, and brother of Aristobulus, is acknowledged king. Reigns peaceably two years. Battle between Hyrcanus and Aristobulus; Hyrcanus is overcome at Jericho. Hyrcanus had been high-priest under the reign of his mother nine years; then is king and pontiff two years; is afterwards only priest four years; after which he is ethnarch 19 years. At last he is Herod's captive and sport eight years. So that he survived his father Alexander Janneus 48 years.	69
3938	Peace concluded between the brothers, on condition that Hyrcanus should live private in the enjoyment of his estate, and Aristobulus be acknowledged high-priest and king. Thus Hyrcanus, having reigned three years and three months, resigns the kingdom to Aristobulus II. who reigns three years and three months.	66

A.M.		B.C.
3939	Hyrcanus, at the instigation of Antipater, seeks protection from the king of the Arabians. Aretas king of the Arabians undertakes to replace Hyrcanus on the throne. Aristobulus is worsted, and forced to shut himself up in the temple of Jerusalem. He sends deputations, first to Gabinius, and then to Scaurus, who were sent by Pompey into Syria; offers them great sums of money to engage on his side, and to oblige Aretas to raise the siege of the temple. Scaurus writes to Aretas, and threatens to declare him an enemy to the Roman people, if he does not retire. Aretas withdraws his forces; Aristobulus pursues him, gives him battle, and obtains a victory over him.	65
3940	Pompey comes to Damascus, and orders Aristobulus and Hyrcanus to appear before him. Hears the cause of the two brothers, and advises them to live in good understanding with each other.	64
3941	Aristobulus withdraws into Jerusalem, and maintains the city against Pompey, who besieges it. The city and temple taken. Aristobulus taken prisoner; Hyrcanus made high-priest and prince of the Jews, but not allowed to wear the diadem. Judea reduced to its antient limits, and obliged to pay tribute to the Romans. Alexander, the son of Aristobulus, having escaped from the custody of those who were carrying him to Rome, comes into Judea, and raises soldiers. <i>End of the Kingdom of Syria.</i> Augustus, afterwards emperor, is born.	63
3947	Gabinius, a Roman commander, defeats Alexander, and besieges him in the castle of Alexandrion. Alexander surrenders, with all his strong places.	57
3948	Aristobulus, escaping from Rome, returns into Judea, and endeavours to repair the castle of Alexandrion. Is hindered by the Romans, who put his little army to flight. He flies to Machæron, with a design to fortify it; but he is presently besieged in it. After some resistance he is taken, and sent a second time prisoner to Rome.	56
3949	Ptolemy Auletes king of Egypt by money induces Gabinius to come into Egypt to restore him to the throne. John Hyrcanus furnishes Gabinius with provisions for his army; and writes to the Jews in Pelusium to favour the passage of the Romans. While Gabinius is in Egypt, Alexander son of Aristobulus wastes Judea. Gabinius defeats him at the foot of mount Tabor.	55
3950	Crassus succeeds Gabinius in the government of Syria.	54

A. M.		B. C.
3950	Crassus, passing into Syria, and finding the province quiet, makes war against the Parthians.	54
3951	He comes to Jerusalem, and takes great riches out of the temple. He marches against the Parthians ; is beat, and killed by Orodes.	53
3952	Cassius brings the remains of the Roman army over the Euphrates ; takes Tirhakah, and brings from thence above 30,000 Jewish captives. He restrains Alexander, son of king Aristobulus. Civil war between Cæsar and Pompey.	52
3955	Julius Cæsar, making himself master of Rome, sets Aristobulus at liberty, and sends him with two legions into Syria. Those of Pompey's party poison Aristobulus. Scipio slays young Alexander, son of Aristobulus. The battle of Pharsalia. Antipater governor of Judea. The library of Alexandria burnt.	49
3957	Antipater, by order of Hyrcanus, joins Mithridates, who was going into Egypt with succours for Cæsar, and assists him in reducing the Egyptians. Cæsar, having finished the war in Egypt, comes into Syria ; confirms Hyrcanus in the high-priesthood. Antigonus son of Aristobulus remonstrates to Cæsar ; but Cæsar is prejudiced against him by Antipater. Antipater takes advantage of the indolence of Hyrcanus ; makes his eldest son Phazael governor of Jerusalem, and Herod, another of his sons, governor of Galilee. Herod is summoned to Jerusalem to give an account of his conduct ; but, finding himself in danger of being condemned, retires to his government. Hillel and Shammai, two famous Rabbins, live about this time. Shammai was master to Hillel. Jonathan son of Uzziel, author of the Chaldee paraphrase, was a disciple of Hillel. Josephus says that Pollio was master of Shammai. Jerome says, that Akiba succeeded Shammai and Hillel in the school of the Hebrews. Cæsar passes into Africa. Cato kills himself at Utica.	47
3959	Hyrcanus sends ambassadors to Julius Cæsar to renew alliance. The alliance renewed in a manner very advantageous to the Jews.	45
3960	After the death of Julius Cæsar, the ambassadors of the Jews are introduced into the senate, and obtain their whole request. The Jews of Asia confirmed in their privilege of not being compelled to serve in the wars.	44
3961	Cassius demands 700 talents from Judea. Malichus causes Antipater to be poisoned.	41

A.M.		B.C.
3961	Herod causes Malichus to be killed, to revenge the death of his father Antipater.	43
3962	Felix, having attacked Phazael, is shut up by him in a tower, from whence Phazael would not release him but on composition.	42 41
	Herod and Phazael tetrarchs of Judea.	
3963	Antigonus II., son of Aristobulus, gathers an army, and enters Judea.	
	Herod gives him battle, and routs him.	
	Mark Antony coming into Bithynia, some Jews resort to him, and accuse Herod and Phazael before him: but Herod, coming thither, wins the affections of Antony.	
	Mark Antony, being at Ephesus, grants the liberty of their nation to such Jews as had been taken captive by Cassius; and causes the lands to be restored that had been unjustly taken away from the Jews.	
	Mark Antony coming to Antioch, some principal Jews accuse Herod and Phazael; but, instead of hearing them, he establishes the two brothers tetrarchs of the Jews.	
	The Jews afterwards send a deputation of a thousand of their most considerable men to Antony, then at Tyre, but in vain.	40
3964	Antigonus son of Aristobulus prevails with the Parthians to place him on the throne of Judea. The Parthians seize Hyrcanus and Phazael, and deliver them up to Antigonus.	
	Phazael commits suicide; the Parthians carry Hyrcanus beyond the Euphrates, after Antigonus had cut off his ears.	
	Herod forced to flee to Jerusalem, and thence to Rome, to implore assistance from Antony. He obtains the kingdom of Judea from the senate, and returns with letters from Antony, who orders the governors of Syria to assist him in obtaining the kingdom. He reigned 37 years.	39
3965	He first takes Joppa, then goes to Massada, where his brother Joseph was besieged by Antigonus.	
	He raises that siege, and marches against Jerusalem; but the season being too far advanced, he could not then besiege it.	
	He takes the robbers that hid themselves in the caves of Galilee, and slays them.	
	Macherus, a Roman captain, with Joseph, Herod's brother, carry on the war against Antigonus, while Herod goes with troops to Antony, then besieging Samosata.	
3966	After the taking of Samosata, Antony sends Sosius with Herod into Judea to reduce it.	38
3967	After several battles Herod marches against Jerusalem; the city is taken: Antigonus surrenders himself to Sosius, who insults him.	37

A.M.		B.C.
3967	Antigonus carried prisoner to Antony at Antioch, who orders him to be beheaded. End of the reign of the Asmoneans, after 126 years. Ananel high-priest the first time.	37
3968	Hyrchanus is treated kindly by the king of the Parthians. Obtains leave to return into Judea. Because Hyrcanus could no longer exercise the functions of the high-priesthood, Herod bestows that dignity on Ananel.	36
3969	Alexandra, mother of Mariamne and Aristobulus, obtains of Herod that Aristobulus might be made high-priest.	35
3970	Herod causes Aristobulus to be drowned after he had been high-priest one year. Ananel high-priest the second time. Herod is sent for by Antony to justify himself concerning the murder of Aristobulus. War between Augustus and Mark Antony. Herod sides with Antony.	34
3973	Herod's wars with the Arabians. A great earthquake in Judea. The battle of Actium ; Augustus obtains the victory over Antony. Herod seizes Hyrcanus, who attempted to take shelter with the king of the Arabians ; and puts him to death.	31
3974	He goes to Rome to make his court to Augustus : obtains the confirmation of the kingdom of Judea. Antony and Cleopatra kill themselves. The end of the kings of Alexandria, 294 years from the death of Alexander the Great.	30
3975	Augustus comes into Syria ; passes through Palestine ; is magnificently entertained by Herod.	29
3976	Herod puts to death his wife Mariamne, the daughter of Alexandra.	28
3978	Salome, Herod's sister, divorces herself from Costobarus.	26
3979	Plague and famine rage in Judea.	25
3982	Herod undertakes several buildings contrary to the religion of the Jews. Builds Cæsarea of Palestine.	22
3983	Agrippa, Augustus's favourite, comes into Asia : Herod visits him.	21
3984	Augustus gives Trachonitis to Herod.	20
3985	Herod undertakes to rebuild the temple of Jerusalem.	19
3988	Herod makes a journey to Rome to recommend himself to Augustus.	16
3989	He marries his two sons Alexander and Aristobulus.	15
3990	Herod comes to meet Agrippa, and engages him to visit Jerusalem.	14
3991	Domestic divisions in Herod's family. Salome, Pheroras, and Antipater at variance with Alexander and Aristobulus.	13

A.M.		B.C.
3993	Herod goes to Rome, and accuses his two sons Alexander and Aristobulus to Augustus.	11
3994	The solemn dedication of the city of Cæsarea that Herod had built in honour of Augustus.	10
3995	Augustus continues the Jews of Alexandria in their antient rights and privileges. Herod causes David's tomb to be opened, to take out treasure. New disturbances in Herod's family.	9
3996	Archelaus king of Cappadocia reconciles his son-in-law Alexander to his father Herod. Archelaus goes to Rome with Herod.	8
3997	Herod makes war in Arabia.	7
3998	Herod is accused to Augustus of killing several Arabs. An angel appears to Zacharias. The conception of John the Baptist, September 24.	6
3999	Annunciation of the incarnation of the Son of God to the Virgin Mary, March 25. Herod condemns and slays his two sons Alexander and Aristobulus. Antipater son of Herod aims at the kingdom. Herod sends Antipater to Rome. The artifices of Antipater are discovered. Birth of John the Baptist, six months before the birth of Jesus.	5
		Year of Jesus Christ.
4000	The birth of our Lord and Saviour Jesus Christ, the 4th year before A. D.	1
		Before the Vulgar Æra
		4
PERIOD VIII.		
<i>From the Birth of Jesus Christ to the Completion of the Canon of the New Testament.</i>		
4001	The circumcision of Jesus Christ. Antipater returns from Rome; is accused and convicted of a design to poison Herod. Wise men come to worship Jesus Christ. Purification of the holy virgin. Jesus presented in the temple forty days after his birth. Flight into Egypt. Massacre of the innocents at Bethlehem. Antipater put to death by order of Herod. Herod dies five days after Antipater. Archelaus appointed king of Judea by the will of Herod.	3

A.M.		Y. of J.C.	B. V.Æ.
4001	Return of Jesus Christ out of Egypt: he goes to dwell at Nazareth. Archelaus goes to Rome to procure of Augustus the confirmation of Herod's will in his favour. The Jews revolt; Varus keeps them in their duty. Archelaus obtains a part of his father's dominions, with the title of tetrarch, and returns to Judea. An impostor assumes the character of Alexander son of Herod and Mariamne.	1	3
4002	Archelaus takes the high-priesthood from Joazar, and gives it to Eleazar.	2	1
4004	The Vulgar Æra, or Anno Domini; the 4th year of Jesus Christ, the first of which has but eight days.		V. Æ. or A. D.
4009	Archelaus banished to Vienne in Gaul.	9	6
4010	The enrolment or taxation made by Cyrenius in Syria. This was his second enrolment. Revolt of Judas the Gaulonite chief of the Herodians.	10	7
4012	Jesus Christ, at twelve years of age, goes into the temple of Jerusalem; continues there three days unknown to his parents.	12	9
4013	Marcus Ambivius governor of Judea.	13	10
4017	Death of the emperor Augustus; reigned 57 years, 5 months, and 4 days. Tiberius succeeds him; reigns 22 years, 6 months, and 28 days.	17	14
4023	Tiberius expels from Italy all who profess the Jewish religion, or Egyptian superstitions.	23	20
4031	Pilate sent governor into Judea. He attempts to bring the Roman colours and ensigns into Jerusalem, but is opposed by the Jews.	31	28
4032	John the Baptist begins to preach.	32	29
4033	Jesus Christ baptized by John the Baptist. Jesus goes into the desert. After forty days Jesus returns to John: he calls Andrew, Simon, Philip, and Nathaniel. The marriage of Cana, where Jesus changes water into wine. Jesus comes to Capernaum; thence to Jerusalem, where he celebrates the first passover after his baptism, this year. Nicodemus comes to Jesus by night. Jesus goes to the banks of Jordan, where he baptizes. Herod Antipas marries Herodias his brother Philip's wife, he being yet alive. John the Baptist declares vehemently against this marriage; he is put in prison.	33	30

A.M.		Y. of J. C.	B. V.Æ.
4033	Jesus withdraws into Galilee; converts the Samaritan woman, and several Samaritans. Preaches at Nazareth, and leaves this city to dwell in Capernaum. Calling of Simon, Andrew, James, and John. Jesus works several miracles. Matthew called.	33	30
4034	The second passover of our Saviour's public ministry. Jesus heals one sick of the palsy on the sabbath-day. The Jews resolve to put Jesus to death. Our Saviour's sermon on the mount. John the Baptist, in prison, sends a deputation to Jesus Christ, to inquire if he was the Messiah.	34	31
4035	Mission of the apostles into several parts of Judea. John the Baptist slain by order of Herod, at the instigation of Herodias, in the 17th year of Tiberius. Jesus Christ feeds 5,000 men with five loaves and two fishes. Jesus Christ's third passover after his baptism. He passes through Judea and Galilee, teaching and doing miracles. Transfiguration of Jesus Christ. Mission of the seventy-two disciples. Jesus goes to Jerusalem at the feast of Pentecost. His relations would have him go to the feast of tabernacles: He tells them his hour is not yet come; however, he goes thither about the middle of the feast.	35	32
4036	At the beginning of the 36th year of Jesus Christ, Lazarus falls sick and dies; Jesus comes from beyond Jordan, and raises him to life again. Jesus retires to Ephraim on the Jordan, to avoid the snares and malice of the Jews of Jerusalem. He comes to Jerusalem to be present at his THIRD and LAST passover. Institutes the Lord's supper; is betrayed and crucified. His resurrection and appearance to many. Ascension into Heaven, and the miraculous effusion of the Holy Spirit.	36	33
4037	Seven deacons chosen. Stephen martyred. Saul persecutes the church. James the Less made bishop of Jerusalem. Philip the deacon baptizes the eunuch of queen Candace. The dispersion of the apostles from Jerusalem.	37	34

A.M.		Y. of J.C.	A.D.
4038	The conversion of Saul.	38	85
4040	Pilate ordered into Italy. Tiberius dies ; Caius Caligula succeeds. Matthew writes his gospel in this or the following year.	40	37
4041	Paul escapes from Damascus by being let down in a basket. He comes to Jerusalem ; is introduced to the apostles and disciples ; and goes to Tarsus in Cilicia, his own country. Caligula gives Agrippa the tetrarchy of his uncle Philip. Pilate kills himself.	41	38
4042	Herod the tetrarch goes to Rome, in hopes of obtaining some favour from the emperor ; but Caligula, being prepossessed by Agrippa, banishes him to Lyons.	42	39
4043	Caligula orders Petronius to place his statue in the temple of Jerusalem. The Jews obtain some delay from Petronius. Agrippa endeavours to divert the emperor from this design, and at length obtains as a great favour, that this statue should not be set up. Philo the Jew goes with a deputation from the Jews at Alexandria to Caligula.	43	40
4044	Philo obtains an audience of the emperor at the hazard of his life. The Jews quit Babylon, and retire to Seleucia.	44	41
4044	Caius Caligula dies ; Claudius succeeds him. Agrippa persuades him to accept the empire offered by the army. Claudius adds Judea and Samaria to Agrippa's dominions. Agrippa returns into Judea ; takes the high-priesthood from Theophilus son of Ananus, and gives it to Simon Cantharus ; soon after he takes this dignity from Cantharus, and gives it to Matthias.	44	41
4045	Saul preaches at Antioch.	45	42
4046	Agrippa deprives the high-priest Matthias of the priesthood, and bestows it on Elioneus son of Citheus.	46	43
4047	Causes James the Great to be seized, and beheads him. Imprisons Peter, who is liberated by an angel. Some time afterwards Agrippa at Cæsarea receives a sudden stroke from heaven, and dies in great misery. Paul and Barnabas go to Jerusalem with the contributions of the believers of Antioch.	47	44

A.M.		Y. of J. C.	A.D.
4047	At their return to Antioch, the church sends them forth to preach to the Gentiles.	47	44
4048	Cuspius Fadus sent into Judea as governor. A great famine in Judea. Paul and Barnabas go to Cyprus ; thence to Pamphylia, Pisidia, and Lycaonia. At Lystra the people prepare sacrifices to them as gods.	48	45
4049	They return to Antioch. Cuspius Fadus recalled ; the government of Judea given to Tiberius Alexander.	49	46
4051	Herod king of Chalcis takes the pontificate from Joseph son of Camides ; gives it to Ananias son of Nebedeus. Herod king of Chalcis dies. Ventidius Cumanus made governor of Judea in place of Tiberius Alexander.	51	48
4052	Troubles in Judea under the government of Cumanus. Judaizing Christians enforce the law on the converted Gentiles. The council of Jerusalem determines that the converted Gentiles should not be obliged to observation of the legal ceremonies. Peter comes to Antioch, and is reprov'd by Paul.	52	49
4053	Paul and Barnabas part on account of John Mark. Timothy adheres to Paul, and receives circumcision. Luke at this time with Paul. Paul passes out of Asia into Macedonia. Paul comes to Athens.	53	50
4054	From Athens goes to Corinth. The Jews expelled Rome under the reign of Claudius. Felix sent governor into Judea instead of Cumanus.	54	51
4055	First epistle of Paul to the Thessalonians. His second epistle to the Thessalonians, some months after the first. His epistle to the Galatians, written at the end of this, or early in the following year.	55	52
4056	Paul leaves Corinth, after a stay of eighteen months : takes ship to go to Jerusalem : visits Ephesus in his way. Apollon arrives at Ephesus : preaches Jesus Christ.	56	53
4057	St. Paul, having finished his devotions at Jerusalem, goes to Antioch. Passes into Galatia and Phrygia, and returns to Ephesus, where he continues three years. Claudius the emperor dies, being poisoned by Agrippina. Nero succeeds him.	57	54

A.M.		Y. of J. C.	A.D.
4059	The first epistle of Paul to the Corinthians. Paul forced to leave Ephesus on account of the uproar raised against him by Demetrius the silver-smith. He goes into Macedonia. Second epistle to the Corinthians.	59	56
4060	Epistle to the Romans	60	57
4061	Paul goes into Judea, to carry contributions. Is seized in the temple of Jerusalem. Is sent prisoner to Cæsarea. Ishmael son of Tabei made high-priest instead of Ananias. Disturbances between the Jews of Cesarea and the other inhabitants.	61	58
4063	Porcius Festus made governor of Judea in the room of Felix. Paul appeals to the emperor. He is put on ship-board, and sent to Rome. Paul shipwrecked at Malta.	63	60
4064	He arrives at Rome, and continues there a prisoner two years. The general epistle of James written about this time. The Jews build a wall, which hinders Agrippa from looking within the temple. Ishmael the high-priest deposed. Joseph, surnamed Cabëi, is put in his place.	64	61
4065	Epistle of Paul to the Philippians. Epistles to the Colossians, Ephesians, and Philemon. Martyrdom of James the Less, bishop of Jerusalem.	65	62
4066	Epistle of Paul to the Hebrews, written from Italy soon after he was set at liberty. Luke writes his Gospel and the Acts of the Apostles in this or the following year. Peter arrives at Rome. Albinus, successor of Felix, arrives in Judea. Epistle of Paul to Titus, and his first epistle to Timothy. Mark writes his gospel about this time.	66	63
4067	Paul comes out of Italy into Judea; visits the churches in Crete, Ephesus, Macedonia, and Greece. Agrippa takes the high-priesthood from Jesus son of Gamaliel; gives it to Matthias son of Theophilus. Gessius Florus made governor of Judea in place of Albinus.	67	64

A.M.		Y. of J.C.	A.D.
4067	Nero sets fire to the city of Rome; throws the blame on the Christians, several of whom are put to death. Peter writes his first epistle, probably, from Rome.	67	64
4068	Peter writes his second epistle, probably, from Rome, about the beginning of this year. Several prodigies at Jerusalem, this year, during the passover. Paul goes to Rome the last time; is there put into prison; also Peter. Second epistle of Paul to Timothy. The epistle of Jude written in this or the following year.	68	65
4069	The martyrdom of Paul and Peter at Rome. Cestius governor of Syria comes to Jerusalem; enumerates the Jews at the passover. Disturbances at Cæsarea, and at Jerusalem. Florus puts several Jews to death. The Jews rise, and kill the Roman garrison at Jerusalem. A massacre of the Jews of Cæsarea and Palestine. All the Jews of Scythopolis slain in one night. Cestius governor of Syria comes into Judea. He besieges the temple of Jerusalem; retires; is defeated by the Jews. The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan. Vespasian appointed by Nero for the Jewish war. Josephus made governor of Galilee. Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army.	69	66
4070	Vespasian enters Judea; subdues Galilee. Josephus besieged in Jotapata. Jotapata taken; Josephus surrenders to Vespasian. Tiberius and Tarichea, which had revolted against Agrippa, reduced to obedience by Vespasian. Divisions in Jerusalem. The zealots seize the temple, and commit violences in Jerusalem. They depose Theophilus from being high-priest, and put Phannias in his place. The zealots send for the Idumeans to succour Jerusalem. They slay Ananus, Jesus son of Gamala, and Zacharias son of Baruch. The Idumeans retire from Jerusalem.	70	67

A.M.		Y. of J.C.	A.D.
4071	Nero the emperor dies ; Galba succeeds him. Vespasian takes all the places of strength in Judea about Jerusalem. Simon son of Gioras ravages Judea and the south of Idumea. In this or the following year John writes his three epistles.	71	68
4072	Galba dies ; Otho declared emperor. Otho dies ; Vitellius proclaimed emperor. Vespasian declared emperor by his army ; is acknowledged all over the East. Josephus set at liberty. John of Giscala heads the zealots. Eleazar, son of Simon, forms a third party ; makes himself master of the inner temple, or the court of the priests.	72	69
4073	Titus marches against Jerusalem to besiege it. Comes down before Jerusalem some days before the passover. The factions unite at first against the Romans, but afterwards divide again. The Romans take the first inclosure of Jerusalem ; then the second ; they make a wall all round the city, which is reduced to distress by famine. July 17, the perpetual sacrifice ceases in the temple. The Romans become masters of the court of the people, and set fire to the galleries. A Roman soldier sets the temple on fire, notwithstanding Titus commands the contrary. The Romans, being now masters of the city and temple, offer sacrifices to their gods. The last inclosure of the city taken. John of Giscala and Simon son of Gioras conceal themselves in the common sewers.	73	70
4074	Titus demolishes the temple to its very foundations. He also demolishes the city, reserving the towers of Hippicos, Phazael, and Mariamne. Titus returns to Rome with his father Vespasian ; they triumph over Judea.	74	71
4083	On the death of Vespasian, Domitian is declared emperor.	83	81
4095	John banished to Patmos.	98	95
4099	Domitian dies ; Nerva declared emperor. John liberated from exile.	99	96
4100	John writes his Gospel and Revelation about this time.	100	97

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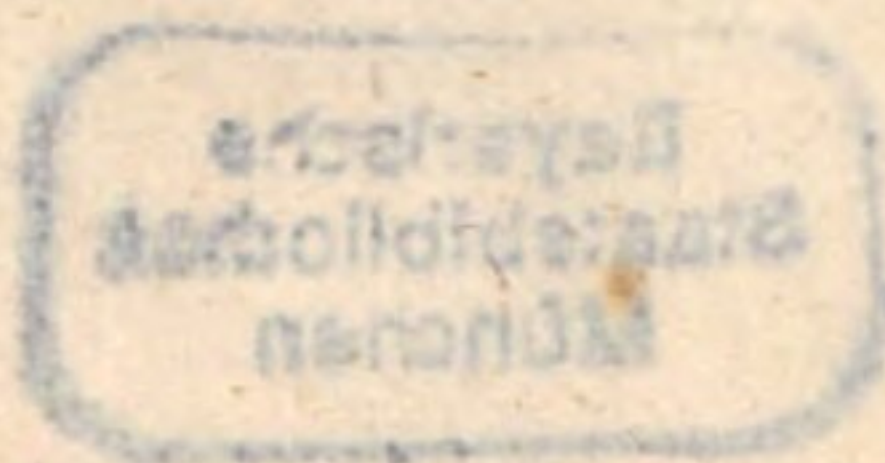
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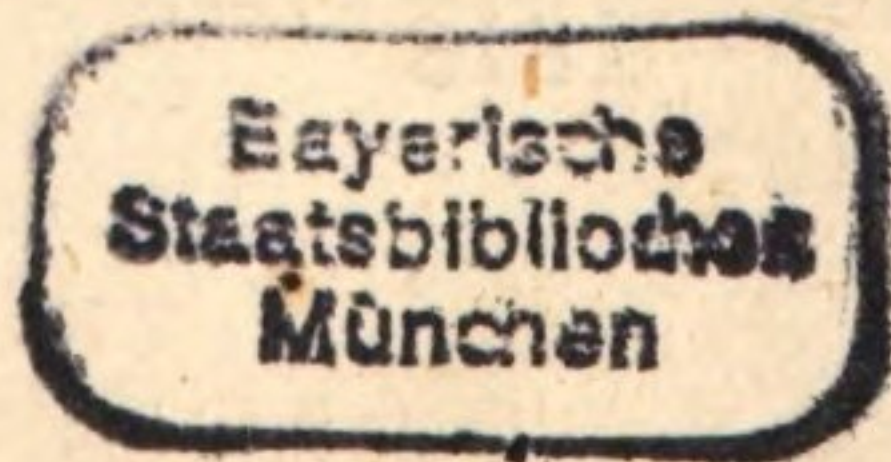
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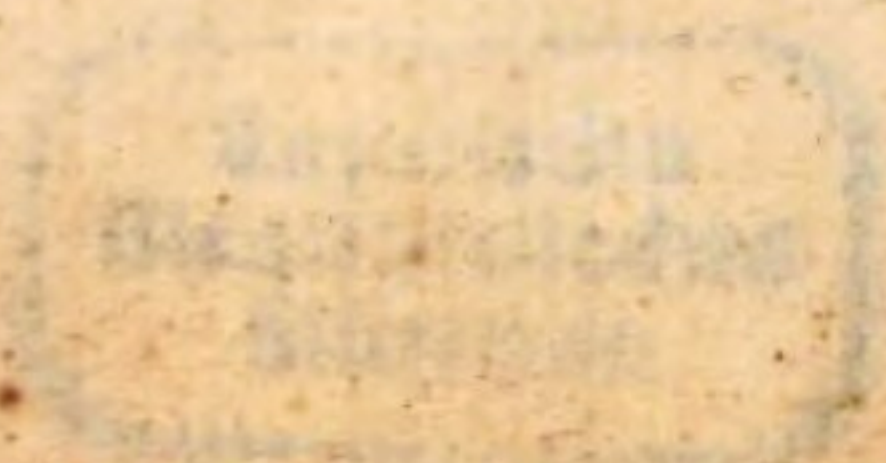


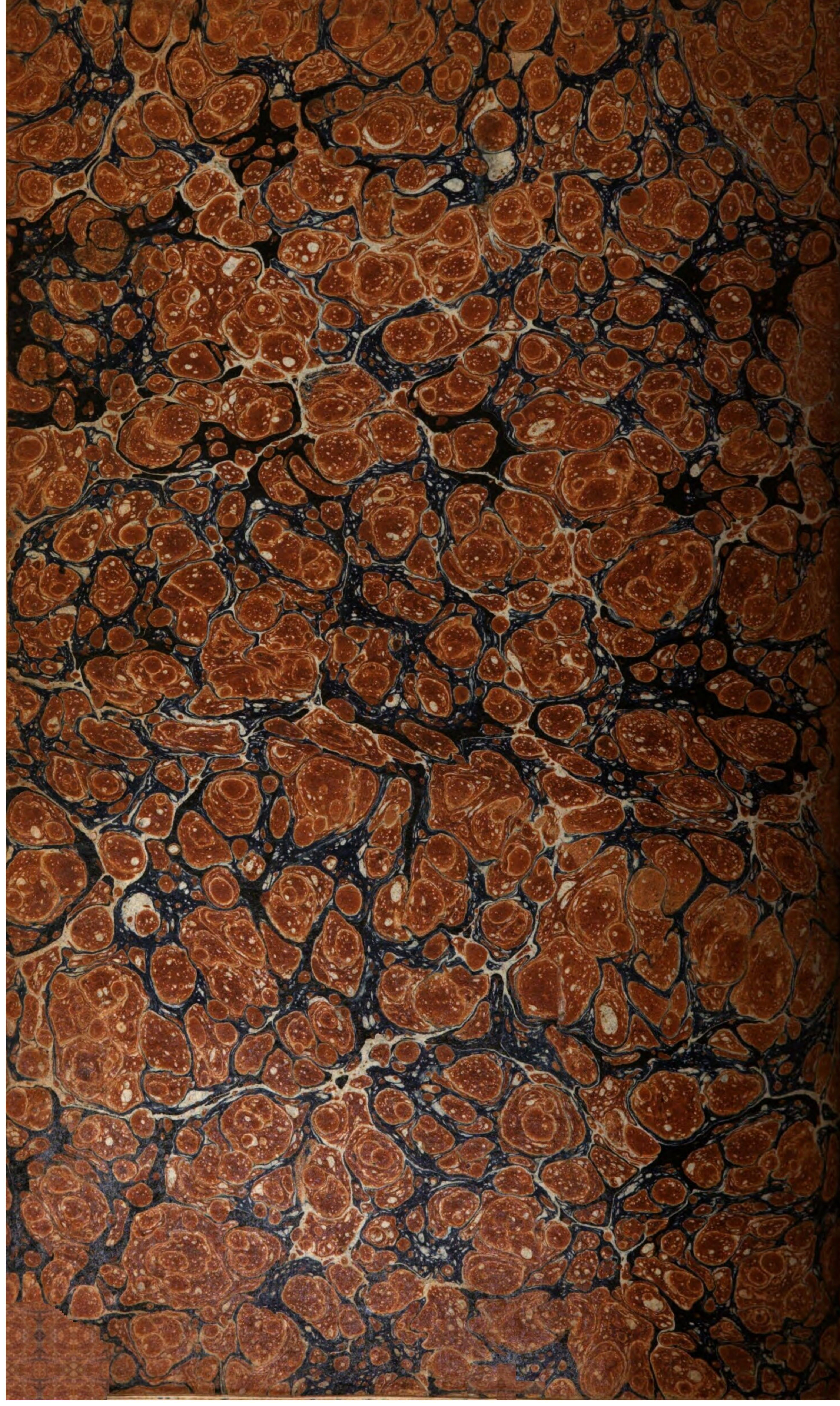
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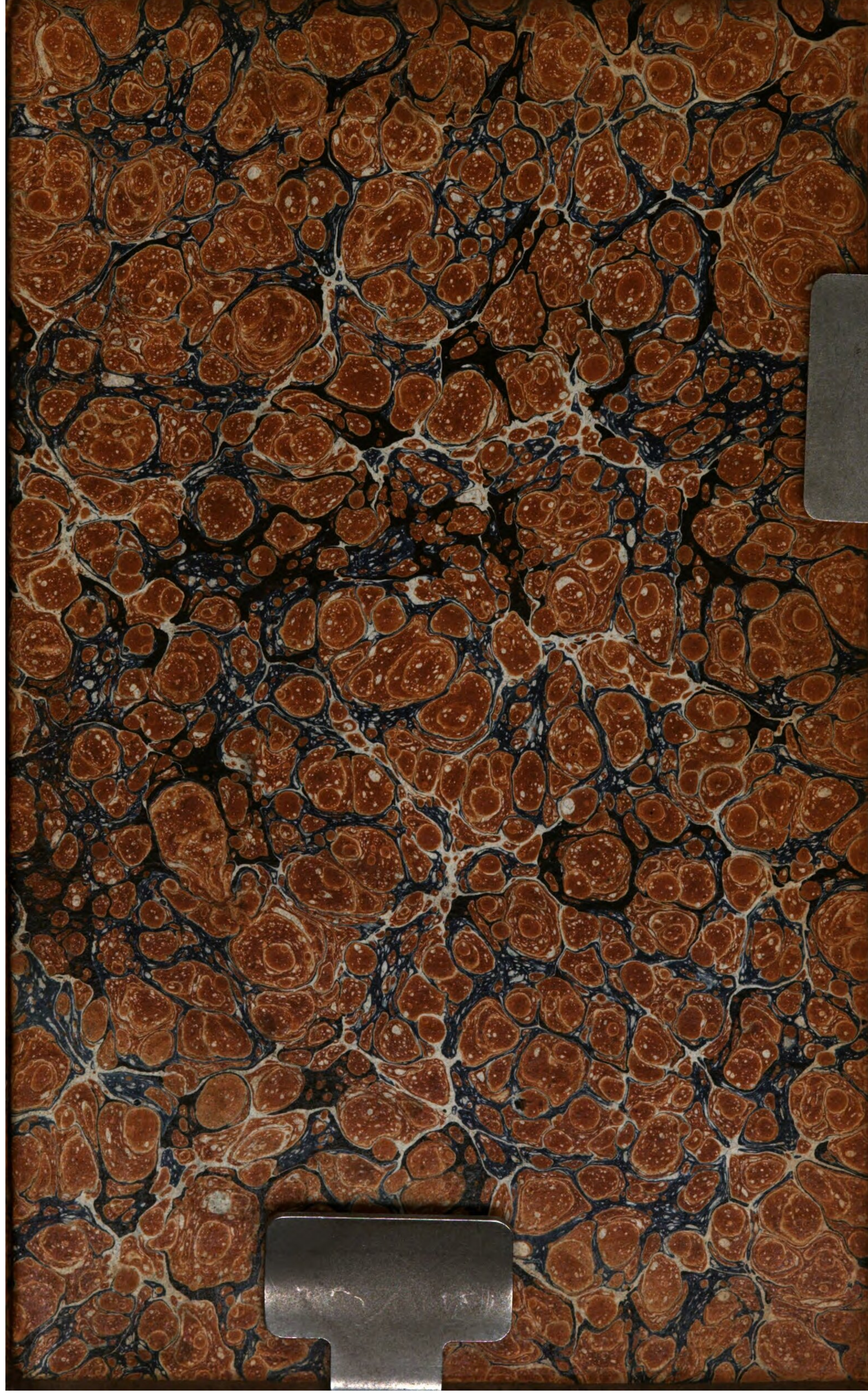
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